

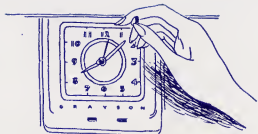
A large, gnarled tree with bare branches dominates the foreground, its silhouette stark against a cloudy sky. The tree's trunk is thick and twisted, with many smaller branches reaching out in various directions. The sky is filled with soft, white clouds, and the overall lighting is somewhat dim, giving the image a somber or contemplative feel.

The Improvement Era

MARCH 1949

A new "CP"* automatic
GAS range puts...

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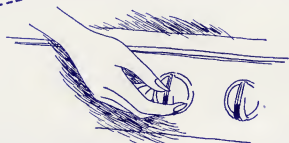
Cooks whole oven-meals while you're away.



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Assures better baking. Reduces meat shrinkage.



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to have these and the many other advantages of really modern cooking.

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automatic
operation with...

GAS



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1949

EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

NEW weapons are being found in the fight against tooth decay. In addition to the use of fluorine, two other methods are proving effective in reducing the formation of cavities. A toothpaste has been developed which contains a blend of urea and dibasic ammonium phosphate which liberates the ammonium ion to neutralize acid and inhibit the bacteria. Another approach is to apply a forty percent solution of zinc chloride to the exposed surfaces of the teeth and then a solution of potassium ferrocyanide over the first solution. These form a film which prevents the bacteria getting at the enamel.

FLOWERS, fruit, and vegetables can be preserved for greatly increased periods by using a vinyl resin latex to form a continuous, relatively impermeable film to seal in the moisture when the plants are cut or picked. Tests have been successful with carrots, potatoes, onions, roses, gardenias, and orchids. Nursery stock and even trees when transplanted bare-rooted have lasted thirty days without watering if given the latex treatment. The B. F. Goodrich Chemical Company has announced also that the chemical 2,4-D is more effective as a weed killer when mixed with the resin latex.

LOW-COST furniture can now be made using resin impregnated fiber as a result of research at the Armour Research Foundation. Wood pulp is preformed to desired shape, impregnated with a resin and then compression molded or cured unpressed into chairs or other furniture. The process uses all the wood instead of certain high quality pieces, and also eliminates the weakness and cost of joints. Furniture can be produced cheaper and the comfort, range of design, and useful life is increased.

HAY FEVER has been relieved in ninety percent of the cases treated with a new drug, propenpyridamine, called Trimeton. Tests have indicated that it relieves all allergic conditions.

THE pine *Pinus excelsa* which grows on the slopes of the Himalayas near the northern border of India has cones which sometimes reach one foot in height.

MARCH 1949

Steal a MARCH

on
Meals!

MARCH						
S	M	T	W	T	F	S
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

Prepare them the fast and simple way — such easy-to-prepare dishes as soups, salads and canapes — served with those tasty golden-brown crackers that come in the popular bright red package—

In the bright red package at your grocer's.



PURITY BISCUIT CO. — SALT LAKE — PHOENIX



March
1949

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VOLUME 52
NUMBER 3

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OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The Editor's Page

Some Points of "Peculiarity".....George Albert Smith 137

Church Features

Mission to Polynesia—I.....	Doyle L. Green	142
Baptism for the Dead in Ancient Times—IV.....	Hugh Nibley	146
Proclamation of the Twelve Apostles on the Death of Joseph Smith.....	William H. Reeder, Jr.	149
Missionary Work in Newfoundland.....		150
Evidences and Reconciliations: CXXXIII—What Is Orthodoxy?.....	John A. Widtsoe	161
The Church Moves On.....	132	Missionaries Leaving for the Field.....170
Melchizedek Priesthood.....	166	M.I.A. Activities in Picture.....171
No-Liquor-Tobacco Column.....	166	M.I.A. Drama Directors.....186
The Presiding Bishopric's Page.....	168	This Month with Church Publications.....191

Special Features

The Problem of International Warfare—The Church in Modern Society—III.....	G. Homer Durham	138
Dreams or Nightmares?—Let's Talk It Over.....	Mary Brentnall	145
Drinking, Smoking, and Ideas.....	Jack Sears	155
The Spoken Word from Temple Square.....	Richard L. Evans	157
Exploring the Universe, Franklin S. Harris, Jr.....	129	Homing: You Can Find the Time, Helen S. Neal.....162
Deep Roots, Doris Dalby White.....	130	Cook's Corner, Josephine B. Nichols.....163
These Times: The March of Books G. Homer Durham.....	131	Safety—a Family Affair, Bertha Tingey.....165
On the Bookrack.....	159	Your Page and Ours.....192

Editorials

Guides to Good Government.....	160
One in Seven.....	160

Stories, Poetry

The Hard Way.....	Eleanor Durkee	141
The Fort on the Firing Line—Part VI.....	Albert R. Lyman	152
Frontispiece: Earth's Wakening, Gene Romolo.....	135	Poetry Page.....136
		Vacancy, Inez H. Kenner.....165

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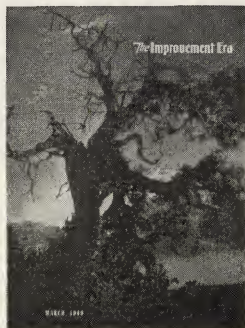
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Deep Roots

By Doris Dalby White

IT was that indescribably beautiful hour when the sun was bidding the day good-bye—when in a last, flagrant burst of light I saw the tree. It was an old, gnarled tree, and it stood black against the dazzling pink and blue of the early spring sky. Its bare arms were stretched toward God. I could tell by looking at the great trunk that its roots grew deep, giving the tree strength and stability. No vagrant wind could topple it. No scathing storm could undermine its serenity. It stood secure and
(Continued on page 174)

*

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THE IMPROVEMENT ERA

THE MARCH OF BOOKS

By DR. G. HOMER DURHAM
Head of Political Science Department,
University of Utah

OVER fifteen years ago, in London, the *Sunday Times* exhibited what was claimed to be a copy of the first book printed in England, *The Dictes and Sayings of the Philosophers* by Earl Rivers (Westminster, ca. 1436 A.D.). Half a millennium later there are millions of books. The world's knowledge, both what can be proved and what is someone's judgment of value, is easily available. On my work desk at this moment lie a few of them, representative of a very small portion of modern subject matter. What do they say? What kind of picture or composite emerges from a few volumes, which by some cause-sequence, now find themselves within a few inches of each other? (Their proximity implies usage; the inquiry therefore has more intrigue than a shelf inventory. Too many books merely "sit" on shelves. The books on this particular work table are a segment of a constant stream. The book-population at this point changes nearly every week.)

FIRST within easy reach is a blue, cloth-covered 1923 imprint of the 1921 edition of *The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Containing Revelations Given to Joseph Smith, The Prophet, With some Additions by his Successors in the Presidency of the Church*. How many know the full title of this edition, as given above? This particular copy has the initials "J.E.T." in the flyleaf, for James E. Talmage, the man largely responsible for the style and format of this particular edition—the first published in double-column pages. Opposite this valuable autograph is my wife's name, as it was in December 1927, when Dr. Talmage handed it to her. This book is easier to handle than a morocco-bound "three-in-one" when working at a desk. Now twenty-two years old, I hope it lasts another forty. All editions prior to the 1921 edition contained the "Lectures on Faith" prepared for the School of the Elders, Kirtland, Ohio, 1834-35. They were never made part of the standard works, and have almost been forgotten by the generation which has grown up since World War I.

NEXT is a 1948 edition of Harvey Walker's *The Legislative Process: Lawmaking in the United States* (Ronald Press). Here in 482 pages are a thousand things about legislatures; that only 1.8 percent on the average, of their membership, are women; that only about 50 percent (often less) of the items recommended by governors ever receive attention; that organized "lobbies" introduce fewer bills than house members or public agencies originate, but succeed in enacting a far higher percentage than either; that individual member's bills rarely, if ever, pass. Then comes George Lundberg's *Can Science Save Us?* (Longmans:

1947), a ringing challenge to replace guesswork and incantation with sober factual knowledge in the conduct of human relations, and showing (contrary to fear and ignorance) that the arts, literature, and the spiritual life of

man will thereby be greatly enhanced. Immediately thereunder is a leaflet copy of the annual *Economic Report* transmitted to the Congress by the President as required by the Employment Act of 1946, urging "policies to combat inflation and to promote production in certain industries." Then I see a copy of Hans Kelsen, *Society and Nature* (Chicago, 1943), an argument based on Greek philosophical and nineteenth century German writings, that society is part of nature, rather than vice versa, written in the hope of establishing the point that (what most of us would call) "the reign of law" exists rather than an arbitrary, whimsical universe. Incidentally, the point of such a volume has some significance for Lundberg's argument.

IN close file the books stand, ready to be called up for use: Dewhurst, *America's Needs and Resources*; White's third edition of *Public Administration*; Toynebee's *Civilization on Trial*; MacIver, *The Web of Government*; Huntington, *Mainsprings of Civilization* (a curious volume about the influence of climate and geography as determinants in human culture); Nicholson, *A Manual of Copyright Practice*; Laski, *The American Democracy* (an even more curious 1948 volume which puts a minus sign and accompanying negative analysis behind nearly everything in American life—Laski is a British socialist but produces a rather huge plus sign as the concluding sum!); Levi's 1948 report to

(Concluded on page 183)



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The Church MOVES ON

North Central States Mission

THE First Presidency has announced the appointment of John B. Hawkes as president of the North Central States Mission. He succeeds William L. Killpack in this position.

President Hawkes, a native of Weber County, Utah, has served the Church in many capacities. He is a former member of the North Weber Stake high council, a former member of the bishopric and bishop of the Wilson Ward of the North Weber Stake.

More recently he and his family filled a mission in Northern California, where he was president of several districts, and at the time of his release, was a counselor in the mission presidency.



JOHN B. HAWKES

WILLIAM L. KILLPACK

Los Angeles Temple

GROUNDBREAKING for the proposed Los Angeles Temple of the Church is expected to occur this spring. President George Albert Smith and President David O. McKay were in southern California in January where they discussed the temple building with stake and mission leaders. It is now planned that the temple will be large enough to accommodate an endowment session of three hundred persons. The temple site is in the Westwood area of Los Angeles.

Harmony Township Property

THE Church has recently obtained an historically important piece of land in Oakland Township, Susquehanna County, Pennsylvania, formerly a part of Harmony Township. It is adjacent to another piece of land purchased some time ago. Both tracts were obtained by Wilford C. Wood, Salt Lake City businessman.

Y.M.M.I.A. General Board

TWO new members of the general board of the Young Men's Mutual Improvement Association have been approved by the First Presidency, as announced by General Superintendent Elbert R. Curtis. The new members are Joy F. Dunyon and Leon L. Imlay.



JOY F. DUNYON

LEON L. IMLAY

Elder Dunyon, who resides in Sandy, Utah, has been a supervisor of seminaries for the Church department of education since last June. He has been engaged in seminary work for thirteen years. Prior to his appointment as seminary supervisor, he was principal of the seminary at Salt Lake City's South High School. He has also been assigned to the Cedar City and Coalville, Utah, seminaries, where he was principal at each, and at the Jordan seminary, where he served as instructor. He has filled two missions to the North Central States Mission, a full-term, and a short-term, and in the mission field he was active in Sunday School and in Mutual leadership. At the time of this appointment he was superintendent of the Mount Jordan Stake Sunday Schools.

Elder Imlay, a resident of West Point, near Clearfield, Utah, is a thirty-five-year-veteran scout, having begun this activity in Grantsville, Utah, his birthplace. For several years he was scoutmaster of the Scout troop of the Salt Lake City Ensign Ward, Ensign Stake. For the past six years he has been Scout commissioner for the North Davis District. He has also been active in Aaronic Priesthood leadership work, and as a teacher in the Sunday School.

Sunday School Centennial Chorus

A FIVE HUNDRED VOICE centennial chorus made up of Sunday School youths is being formed to sing at the general conferences of the Sunday School in April and October of this year—the centennial year of the Sunday School movement of the Saints in the Rocky Mountains.

Tabernacle Organ

THE enlarging of the organ in the Salt Lake Tabernacle, undertaken some time ago, has now been completed. The instrument is now the largest and the finest that it has ever been during its long history. It contains 188 ranks of pipes—almost eleven thousand pipes. It is not the largest pipe organ in the world, but its tonal quality will continue to spread the fame of Temple Square far and wide. As was specified in the contract, the organ was rebuilt in such a way that the weekly network radio broadcast from the Tabernacle continued without interruption.

Sacred Grove

THREE SURGEONS practised their skill on some of the trees in the Sacred Grove, near Palmyra, New York, last fall. The work consisted of extensive cavity work in three of the four large maple trees in the Sacred Grove, the feeding of all four, the installation of cables in two of them and the pruning of about fifteen beech trees which, with the maples, make up the Sacred Grove.

The trees, which have been estimated to be from 175 to 250 years old, are probably some of the trees that were in the Grove that spring day in 1820, when the fourteen-year-old Prophet Joseph Smith, prayed and received the revelation of the Father and the Son.

Fort Hall Indian Mission

ARTHUR W. HALL has been selected and set apart as president of the newly-created Fort Hall Indian Mission and will direct Church activities on the Fort Hall Indian Reservation, working under the direction of the stake presidencies of the Pocatello, West Pocatello, and Blackfoot stakes in Idaho.

ARTHUR
W.
HALL



President Hall is a former stake clerk and has been a member of the Pocatello Stake high council for twenty years.

The work will be among members of the Shoshone and Bannock tribes. Each stake, under President Hall's direction, will have its own district president and missionaries.

This is the second mission now functioning among the American Indians. The other is the Southwest Indian Mission (formerly Navajo-Zuni).

(Concluded on page 170)

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Number two . . . Oliver now offers a convenient Direct Drive Power Take-Off as standard tractor equipment. Coupled with the six forward speeds of the new 6-cylinder Oliver Row Crop "77", this modern Oliver advancement brings you greater combining efficiency and smoothness than you've ever before attained.

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Earth's Wakening

By GENE ROMOLO

THE tempo of the earth's great heart increases,
All nature, with its strength, encompassing.
To dormant bough, the fecund root releases
Creative stimulus, each branch, to bring
First bud, then leaf and, if a bearing tree,
Parental flowering of fruitage. Where
Streams have muted lain, now rhythmically
Articulate, they flow, and here and there,
On lattice sills, brown bulbs give beauty birth.
From germs of life, embedded in a loam,
Where, like God's breath, the breeze has tempered earth,
Frilled, golden-skirted daffodils have blown;
And spring, full-throated, sings. Awaked from rest
The earth has fed her budding from its breast.

—Photograph by Wayne B. Hales



Poetry

THE LONESOME ROAD

By Ovid E. Howell

HE walks a lonesome road, who walks alone
A road unlighted by a faith in God.
And while he boasts of freedom of the will,
The road is ever rough—and all uphill.
Unguided feet must stumble, grope, and plod.

He walks a lonesome road who walks alone,
Too sure of self to pray for strength and light,
Too proud to ask for guidance from above,
Substituting reason cold—for love.
His faltering daytime trek, backtracked at night.

Oh, blinded, faithless, greedy, lonesome world,
Following, dark, tortuous paths Gomorrah trod:
The paths of lust and sin and war and greed;
Fretting over color, rank—over caste or creed:
We walk disaster's road—without faith in God.

FRAGILE TREASURE

By Vivian Orden Reeves

WHEN twilight falls and we are gone,
my dear,
The busy world will note no vacant place.
The memory of our love and smiles and tears

Will fade as quickly as the sunset gleam.
Those who remain behind will only know
We left a jumble of odd, useless things.
The dresser drawer, the chest, the rose-wood desk

Will yield pale fragments of a far-gone day.
Someone will wonder why we cherished these
Instead of throwing all of them away.

Rude, alien hands will break the gossamer dreams

And leave the fragile bits in tattered shreds.
The memories we built and cherished long
Will go untended and unloved, and so
They, too, shall fade and pass into the dark.

Perhaps, some distant day, in some far place,
Our memories and dreams will seek us out,
And in their new-found beauty, glorified,
Will be the paradise we almost touched—
The perfect answer to our every prayer.

MARCH

By Marijane Morris

HE tracked spring mud upon the floor
And tossed my clean washed clothes into the sky.

I scolded, then reswep, rehung,
And never heard his final, soft good-bye.

I am ashamed now that he's gone;
We could have had good fun each blessed day.

But he was such an impish child,
And I could not remember how to play.

CENTENNIAL PRAYER

By C. Frank Steele

LORD, make us to know the meaning of this hour:
Dancing, pageantry; flags and feasting—
yes;
But when the tumult ends and night brings silence,
Can we forget their grief, their loneliness?

Sweet and green are these fruitful places;
In fame and beauty now the city stands;
Here there is plenty: homes, farms, and workshops—
But see, the imprint of their bleeding hands!

Beyond the lights threading the floors of the valleys
Is traced a finger of fire in the blackness of the plain,
And low in the wind, stirring the grass and the willows,
Comes the sob of a child, the cry of a mother in pain.

We speed to this shrine with a pace that is magic
Through white-winged skies, over shimmering road and rail;
But can you not hear the creak of their covered wagons,
The hooves of their cattle plodding the wilderness trail?

And, Lord, as we bow at the tomb of the desert prophet
Who took this soil, these streams and made them good,
We hear the call of the gulls, the moving of stone at the temple,
The rustle of corn, the sigh of a cottonwood.

This earth, this rich earth they conquered,
Sings to their glory; in its folds they sleep;
They have won peace, these souls of the silent places,
These men of the plains, these men of the canyons deep.

And we shall remember, O God, we shall remember our fathers;
Our love shall erase their tears, our zeal their sorrow,
And Zion shall rise in the strength of their wisdom
To prepare the way of the Lord, the way of the glad tomorrow!

THE CREATION

By Kamala Mukerji

IF I could gather all the blues from the sky
And blend them with the water of the seven seas, to make indelible ink;

If I could make giant trees my pen,
The ageless good earth my paper,
And all the flowers of the land
my choicest words—

Still I would fail to write and describe,
The grandeur of His creation.



PROMISE

By Deon Nethercott Olson

A STAGGERING SHOCK cannot forever last;
Neither can the winter's chilling blast.
The violets are witnesses to me,
And sap still flows within the leafless tree.

When birds can sing their swelling, heart-felt song
From dripping, rain-drenched trees, all can't be wrong!
If I be true to me, I cannot pawn
Sweet promise from the dewy lips of dawn.

If in myself there weaves the slightest thread
Of faith, then how can precious hope lie dead?

WILD SANCTUARY

By Jean Anderson

I await the greening Spring
With wonder at the marsh's edge
For downward drift of whirling wind
That settles in the bending sedge.

The marshland guards each soft, gray breast:

The least of these can still be free
And joyous in her reedy nest,
Kept safe in this wild sanctuary.

TOKYO SPRING

By Ida Powell Nelsen

THE mud lies deep in occupation camps,
Yet spring will come, my son; here's how I know:

I saw it in a black-eyed baby's fists:
A yellow flower from a skiff of snow.

His tiny feet were red with bitter cold;
His little face pinched from starvation fare;
Yet in his hands the bright bloom glowed like gold,

Held to him with such tender, loving care.

I promise you, my own, small, homesick boy,

We, too, will find a flower, build a swing—
And even on the road to Tokyo,
You'll know the sight and smell and feel of spring.

MIZ' MARCH

By Courtney Cottam

A rustling, bustling housewife, Miz' March,
Is cleaning the earth with a will;

With buckets of water she washes the world

And dusts off each valley and hill.
Then she papers it new in a heavenly blue,
Lays green rugs on the brown, polished floor;

Her curtains are daffodil yellow and pink.
She leaves open her winter-closed door.

When she is finished, she rests for a while . . .

Now her house is so lovely to see
That she calls to Miss April, who lives next door,

"Please, won't you come visit with me?"

SOME POINTS OF "PECULIARITY"

By President George Albert Smith

WE are called a peculiar people because, perchance, we thoroughly believe the gospel of Jesus Christ. Our peculiarity lies very largely in the fact that we believe that the Old and New Testaments actually contain the word of the Lord, as far as they have been translated correctly. We also firmly believe the Book of Mormon, which the world knows comparatively little of; and add to that an unwavering belief in the Doctrine and Covenants and Pearl of Great Price. We regard the teachings contained therein as revelations of our Father in heaven to his children who dwell upon this earth.

It is not only because we have faith in these books that we are considered a peculiar people but also because we confidently believe that our Father in heaven has spoken in this day and age. In fact, we know that there is communication with the heavens. We believe that Jehovah has the same feeling towards us, the same influence over us that he had for and over his children who lived in this world in times that are past.

By the unbeliever, the members of the Church of Jesus Christ in all ages of the world have been considered a peculiar people. When the Lord has spoken through his servants, there have been at different periods of time many people in the earth who have said, "I do not believe in revelation." This age is no exception to the rule. The thousands, yes, the millions, of our Father's children who live in the earth are but repeating the history of the past when they deny that God has revealed again his will to the children of men, and say that they have no need of any further revelation.

But we believe in divine revelation; we believe that our Father speaks to man today as he has done from the time of Adam. We believe and we know—which is more than mere belief—that our Father has set his hand in this world for the salvation of the children of men.

This is the Lord's work. It is not a militant work, but it is a work of love, and with

the help of our Heavenly Father we may make it what he intends it should be—the glory of the earth, and the means (for that is what it is) for the salvation of his children who have not yet heard it.

Our Heavenly Father has made it possible for all normal people in this world to know the truth if they will. He has made it possible for every man and every woman to receive the gospel if they will. We have our free agency. And herein is the condemnation of man as well as man's glorious opportunity, because that which is the truth has been plainly manifested from the beginning.

When we strive for the things of this earth that perish, by and by we leave those things behind. But if there has been burned into our souls a desire to serve God and keep his commandments by living our religion and teaching it to his children, then we are laying up for ourselves eternal riches of which no one can rob us.

These are the facts. This is our mission; this is our opportunity; and the Lord has promised us in return for availing ourselves of this opportunity that we shall have eternal life in the celestial kingdom with those we love, and honor and glory throughout the ages of eternity.

If our peculiarity went to the extent that we lived by every word that proceeds from the mouth of our Heavenly Father, then we would indeed be a blessed people. We do, to a large degree, live by the testimony that has been given to us by our Redeemer, and thus far we are a blessed people; but we would be yet more greatly blessed and prospered if we could bring ourselves to do our full duty.

I pray that the spirit which will enable us to serve faithfully may be with us, that the desire to do good may overcome the temptations that are placed in our way, and that, wherever we go, others observing our good works may be constrained to glorify our Father who is in heaven.

The Editor's Page

ON September 21, 1823, Joseph Smith was almost eighteen years of age. Now, about forty months after his first vision, he petitioned God having "... full confidence in obtaining a divine manifestation, as I previously had one."¹ The result was a visitation from the Angel Moroni as recorded in the Prophet's own story. This event is, next to the 1820 experience, the foundation stone of Latter-day Saint belief. What was the angel's message?

1. That the Lord was again to come; that before he came a day of burning should come; that the priesthood would be revealed in order that "the whole earth" would not "be utterly wasted at his coming." (See Malachi 3, 4.)

2. That the earth "shall be full of the knowledge of the Lord, as the waters cover the sea," and to help that prospect an "ensign for the nations" shall be assembled which the Gentiles will seek, and "the dispersed of Judah" should be gathered—and other things. (See Isaiah 11.)

3. Acts 3:22-23 was quoted "precisely as they stand in our New Testament," regarding the establishment of a prophet.

¹Pearl of Great Price, Joseph Smith 2:29

—Photographs by Hobart from Monkmeyer Press

with a saving message for mankind. Those who refuse to accept this saving message run the risk of destruction.

4. That God's spirit was to be poured out on all flesh, with resultant wonders and terror (as truth is misused); but that deliverance in terrible days would be available to mankind. (See Joel 2:28-32.)

The important instructions which ushered in the gospel's restoration have much to do with the mission of the Church in society. Great prospects were predicted, for consequent good and evil. Throughout is clearly indicated the reign of law and the provision of saving principles for mankind. Above all, shines the concept of a day when peace shall reign: "... for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9.)

Warfare between good and evil, often subtle, is ever-present and will always concern mortal man. In the twentieth century, warfare often between good and evil, but often confusing them in a hopeless sort of way, expresses itself most violently in the mechanized armed conflicts of men and women, marshalled and maneuvered by those who exercise control in the national states—the dominant motor forces of modern society. Subtle evil is devastating. But international warfare is probably the most ghastly, brutal, and consequential of all evils. Is international group conflict necessary? Can intelligent mankind apply saving principles, at strategic points, in such a way as to eliminate or modify this particular practice? The record

of history demonstrates that *organized* killing is not beyond human control, for *within* the national states exist large peace areas. Occasionally there are riots and civil wars. But in general, social controls exist because effective social and political controls operate in the relation of city to city or intercity groups to each other. There is, to be sure, violence and occasional "gang" warfare. But such conflicts are infinitesimal compared with the scope of international warfare. What are these social controls, and what are the practices affecting them?

First, if we need refer to a scriptural precedent, let it be observed that for two hundred years after the appearance of Christ in the

The Problem of

INTERNATIONAL

Part III—The Church and

Americas (as recorded in the Book of Mormon, IV Nephi), warfare disappeared. (It is curious to note that an approximate peace for a lesser period of time prevailed in the Roman and Chinese empires—Europe and Asia.)

What is required in order to have social order instead of violent disorder? There must be agreement. The primary function of government is to obtain agreement. More often this has been accomplished by authority and force. Recently, the





pattern of the pre-existent Great Council has been used: agreement by common consent after inquiry, consultation, deliberation, and decision. Political science refers to the process and result of obtaining agreement as "consensus." Consensus is required in any combination of individuals forming a group, if the group is to continue a corpo-

That the divorce court is so frequently used, however, indicates failure to understand properly and apply the techniques for family consensus.

What about the world? What instruments for obtaining agreement exist or have been painstakingly developed? The answer is "very few" compared with the domestic community. At scarce intervals in isolated places, such as Hellas, before Christ, there have been efforts at the invention and usage of such

WARFARE

Modern Society

By G. Homer Durham, Ph.D.

HEAD OF POLITICAL SCIENCE DEPARTMENT, UNIVERSITY OF UTAH

rate existence: in the home and family; in the community; in the nation; in the world.

Consensus may be obtained in the family by authority and force—with resultant unhappiness. Sometimes it is purchased outrageously. More often, it has been obtained by the sanction of custom and social pressure, and recently in western countries, by the free-willing agreement of the parties. There are many specialized techniques for maintaining consensus in the family. They are physical, economic, emotional, social, religious, intellectual, spiritual in nature. Division of labor and responsibility; active consideration; effective use in the family of the pattern of government indicated in the Great Council—family meetings, leadership, proposals, deliberation, discussion, decision by common consent; all help maintain consensus. When consensus breaks down, society provides political and legal remedies—the divorce court. A common religious faith, for example, is a most important basis for successful marriage and family life.

devices. But the stark truth of modern times, speaking for the planet as a whole, is that there has been organized, *conscious, international, political effort* in this direction only since the year 1899!¹ Most of the individuals now at the various controls of modern society are the product of generations that always assumed organized warfare to be the norm!

What instrumentalities for obtaining agreement exist between nations? They may be summarized briefly as follows:

1. The war, navy, and air force departments of each nation—supplemented by birthrate, resources, extent of industrialization, rate of mobilization, and geographic position
2. The foreign office and overseas diplomatic and consular services of each national state
3. Treaties, international practice, and custom
4. International organizations, chiefly technical, but increasingly general political significance

¹The Old Testament and other ancient documents speak of tribal and other efforts in antiquity, but they were not international in scope, organization, or conception.

ORGANIZED RELIGION as a factor

may be said to have declined in importance as an instrument for international consensus since the Reformation. The first three elements in the list are therefore the oldest active factors. They represent the reality of what is known as "power-politics." Authority and force of a great power may produce "agreement" from a smaller power, with or without show of force. Examples are numerous and well-known in the annals of history. The treaty device has been fruitful in attempting to guide and influence power and in developing hopeful international practice, custom, and cooperative organization.

The "constitutional" basis of the modern state system is to be found, at bottom, in the treaties known as the Peace of Westphalia. Political science and international law recognize the Peace of Westphalia as constituting the basis, in accepted legal principle and practice, for international relations. This is due to the fact that the 1648 settlement in-

(Continued on page 140)

THE PROBLEM OF INTERNATIONAL WARFARE

(Continued from page 139)

volved relationships and a consensus acceptable to the emerging power-units. The two basic principles are (1) the recognition of the *sovereignty* and (2) the *equality* as sovereigns of each national state. Our inheritance from 1648 is therefore the doctrine of the "sovereign equality" of the sixty-odd nation-states which today dominate world affairs (some more than others, because of their power: the legal fiction of "equality" is modified in every situation by power). The meaning of the claim to national sovereignty in 1648 involved the right of the emerging western European countries to independent action, free from interference from Rome. Western Christendom, in principle, was conceived as a kind of spiritual, legal, and political entity before the Peace of Westphalia. But after 1648 that unit was formally severed—as the result of two centuries of religious wars. National independence from Rome and other external influence was now assured.

Nationalism swept the world. Ancient empire states of the Far East, colonial empires—British, French, Dutch, Portuguese, the Americas, Asia, Africa, and Oceania—received the impulses. New national states beyond the confines of western Europe appeared and won recognition. The U.S.A. entered the scheme, formally, in 1783. The former Spanish possessions emerged in Latin-America between 1810 and 1825 as national states. The Monroe Doctrine was suggested by Great Britain, announced by the United States in 1823 (and realistically enforced by the British fleet for British purposes for a generation) in order to make the Westphalian principles operative in the new world. The history of China since 1842 is the history of the collapse of the proudest empire-state known to man, under the impact of the national states of the west. Since 1911, China has struggled mightily to put the new dress of the national state system on her ancient cultural body—and so on throughout the world.

How can consensus be achieved between modern national states, when at the root of each is the

doctrine that each is *sovereign*, the *final* judge of its own actions?

First there are *treaties*. By the technique of the treaty, national states, bent on their own purposes with their own power-combinations, attempt the formulation of agreements. When such agreements come to firm bedrock basis by incorporating long-established custom, or successfully anticipating new usage and practice, there is success. But even so, what does a treaty mean? In final analysis it means what the parties want it to mean. If the parties disagree, the treaty, apart from the custom it recognizes, becomes valueless. By the treaty-and-custom process have emerged the following:

1. The idea and practice of "the balance of power" scheme, expressed usually in treaties of alliance
2. The idea and practice of international conferences
3. Arbitration and adjudication of international disputes
4. International cooperation by means of specialized international organizations (a) of limited technical scope, (b) of general nature for the purpose of controlling and, if possible, eliminating war



The *balance of power* scheme was more or less formalized in a peace settlement at Utrecht in the year 1713. The British suggested the idea of alliances to discourage aggressive action by ambitious-energetic powers. (She had France in mind.) The *international conference*, growing out of the European "world wars" of the sixteenth and seventeenth centuries, was formalized as a regular peacetime, postwar practice after the Napoleonic settlements 1814-15. Out of these nineteenth century conferences, paralleled by the scientific, industrial age, came the *technical international organizations* such as the International Postal Union, the International Bureau of Weights and Measures, and a hundred more. But the idea of controlling warfare, like controlling weights, measures, or commercial

practices, did not receive practical consideration from anyone except reformers, philosophers, and poets until about 1899.

In 1863, Abraham Lincoln issued "Instructions for the Government of Armies of the United States in the Field" prepared by Dr. Francis Lieber, an immigrant from Germany, then a professor at Columbia, and probably the first American political scientist. In 1864, initiated by Switzerland, many powers adopted the Geneva Convention for the Amelioration of the Condition of the Wounded in War.

Arbitration as a device was known to the Greeks and was utilized among Italian city states until the Middle Ages. The idea was revived in the modern state system by the Jay Treaty between the United States and Great Britain (1794) which agreed to refer certain questions to arbitration in case of disagreement (not all questions, mind you). The practice received international attention in 1872, when the same two powers settled a dispute growing out of British naval activity in the American Civil War.

Both Hague conferences attempted to reduce the costly business of armaments. But efforts at disarmament failed both in 1899 and 1907 (also under the League and, to date, the United Nations).

The effort to experiment with a real court, the method of *adjudication*, also collapsed at the Hague conferences. It should be noted that both arbitration and adjudication are flimsy arrangements.

Out of the combined experience—treaties, conferences, technical organizations, Hague system ideals—came the League of Nations in 1919. The League brought all preceding techniques together under regular schedules and arrangements. It was a great achievement but insufficient to achieve consensus even among its creators.

THE United Nations now attempts the task, framed in the light of League experience. It should be recognized that international organization or world government *per se* is not a remedy for warfare. Such devices, wrongly used, may even *promote* rather than *prevent*

(Continued on page 187)

The Hard Way

By Eleanor Durkee

THE woman and the ten-year-old looked like vegetable peddlers. But the woman asked, "You the Miss Anderson that teaches folks to play the pianny?"

"That's right," I replied.

"Would you teach my boy, Jim, here?"

It was the supper hour of a difficult Saturday. My schedule was crowded, and I had turned down two new pupils that week.

The woman sensed that I intended to refuse, and insisted, "We can pay, ma'am."

There was something about her—determination, hope, pride. Perhaps that was why I said, "Won't you come in? We can talk about it." Or maybe I was curious. My pupils come from prosperous families. Some have ability, but many are merely sent to master half-heartedly the genteel parlor trick of "playing the piano." There must be good reason, I thought, why this

woman wants her son to study music. She must believe he has talent.

Sitting opposite them, I realized they were wearing their best clothes. The boy had not spoken, and I turned to him. "So you want to take piano lessons, Jim?"

He glanced at his mother, and did not look at me. "Yes, ma'am."

Shy child, I thought, and turned again to the woman.

"Could Jim come at this hour every Saturday?"

"Oh, yes! He sure can! Thanks. Thanks a lot."

"You're very welcome."

The boy said nothing. "Will you tell me your name, please?" I asked.

"Curtis. My boy's Jim Curtis."

"Five o'clock next Saturday then, Jim?"

"Yes, ma'am."

I might as well become accustomed to superlunary Saturdays, I thought.

At five on Saturday, Mrs. Curtis arrived with Jim, looking embarrassed.

"May I sit, too, ma'am? Maybe I can help if he forgets somethin'."

"Why, surely. I'm pleased when parents are interested."

While I showed Jim the first steps, Mrs. Curtis watched intently. Jim was cooperative, but I doubted if he dreamed of playing sonatas.

During the second lesson Jim methodically showed me the old lesson and did his best with the new exercises. Mrs. Curtis came and sat, leaning forward to see as well as to hear.

That went on for several weeks. Mrs. Curtis always came. At first, I told myself that shyness made Jim appear bored, but while his playing showed practice, it was mechanical in the extreme. At length, I knew that Jim was bored—he had no musical aptitude whatsoever.

It seemed a shame that the Curtis' were spending so much for Jim's lessons. I started to tell her that I thought Jim might do better at something else. With my first

words she looked stricken. "Jim, he loves music," she said.

I decided to let things slide. Jim did the sliding—and he broke his leg.

Shut-ins usually like company, so I visited Jim one day. I knew the house the moment I saw it, because somehow it looked like her, tan and plain and very clean, and proud despite cracked paint and a chicken yard too near the front door.

I started up to the path to their house—and stopped. Someone was playing the most difficult composition in Jim's book, and playing it well.

When I knocked, Mrs. Curtis answered, and color rushed to her face.

"Good morning, Mrs. Curtis. How is Jim?"

"Mornin', ma'am. He's comin' along," she said, and grew redder. "Was that you playing the piano, Mrs. Curtis?"

She looked me in the eye. "Yes, ma'am."

And I knew why she was determined that Jim study music.

"Mrs. Curtis, why don't you take lessons yourself?" I asked. "Jim doesn't really enjoy them, does he? You want to learn."

"Jim—he—Jim," she stammered. Then she drew herself up. "You're right, Miss Anderson. I've always had a hankerin' to play, but I figured I was too old. So I thought if Jim, maybe, took lessons, I could see how it's done."

"And you're doing fine, Mrs. Curtis. You could, by all means," I said.

As I left, after chatting with Jim, she told me she would give it a try.

SHE was a pleasure to teach, understanding quickly, and practicing faithfully. I actually looked forward to her lessons.

I have two spring recitals, one for pupils under twelve, one for those twelve and over. I was positive that Mrs. Curtis would not want to perform, but I asked her.

(Concluded on page 186)



"So you want to take piano lessons, Jim?"

The vessel pictured here, the "James Arnold" of New Bedford, is the type of whaleship in use when Nantucket was at the peak of its whaling prosperity. It also was similar to the "Rambler," the ship in which Addison Pratt, as a boy of 20, made his first trip to the South Seas.

—Picture, courtesy Nantucket Historical Association

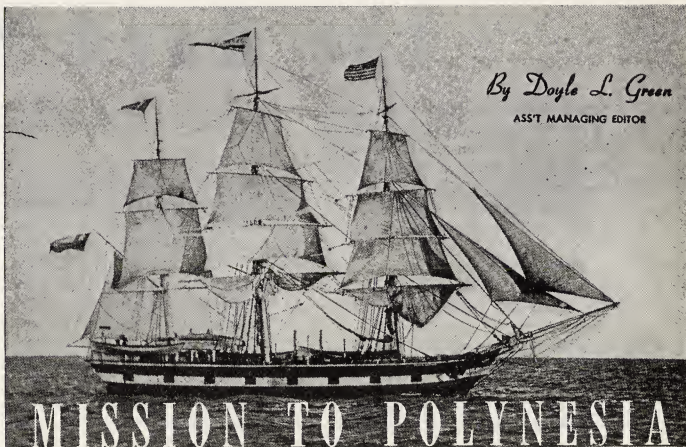
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"GET aloft there, you green rascals, and help reef those sails or I'll haze you!" the first mate ordered with a hoarse, bellowing voice. To back up his threat he seized a belaying pin and started to chase the ship hands across the deck.

Young Addison Pratt ran with the others, and as there was no place of safety for him but aloft among the flapping sails and roaring winds, he scrambled awkwardly up the rigging to the topsail. The vessel was rolling and pitching in such a fearful way as to frighten a poor country boy half out of his wits. But along with the other youthful members of the ship-keeper's gang he had concluded that the possibility of being thrown overboard from aloft was preferable to the prospect of being beaten to death with a club on deck.

Similar events were repeated many times during those first few days at sea, and were accepted by Addison as being part of a green hand's training. So it was not the regular happenings of the life aboard ship that were causing him to build up a resentment against the ship's master. Rather it was the captain himself. Typical of many masters of the whale schooner days he was a law unto himself while away from port and treated the crew with all manner of indignities.

To Addison the climax came when the captain had Joe Davis stripped, tied to the rigging, and lashed eighteen times with a cat-o-nine-tails. One evening the Negro steward had left open a case containing salt fish. Joe took out one small cod, stripped it in pieces, and divided it among several members of the crew who were hungry from scant rations. Hiding the skin in his birth, he intended to throw it overboard at an opportune time. But before he did so, the steward discovered the skin and warned Joe to dispose of it. When Joe failed to comply, the steward reported the affair to the ship's master. In a rage, the captain sent for Joe, and felled him senseless to the deck by a stunning blow over the head with



By Doyle L. Green

ASST. MANAGING EDITOR

The Story of Addison Pratt And The Society Islands Mission

A THRILLING and faith-promoting story is this account of the life of Addison Pratt, who after spending many years at sea as a young man, was sent with other faithful missionaries to open the first foreign-language speaking mission of the Church on some tiny islands in the middle of the Pacific Ocean.

the end of a heavy hawser rope which was as hard as a hickory club.

Then came the lashings. Each blow of the vicious whip cut into Joe's skin, until the blood ran down his legs into his shoes.

Addison stood with the rest of the crew, forced to witness the punishment. "... an indignation arose in my breast," he writes, "that I could have fought till my last blood was spent to rescue him. But I was a boy and there was no one to lead me on." The captain had purposely shipped an inexperienced, mixed crew of blacks and whites in order to keep the men divided and prevent them from joining against him.

After this event Addison could never look upon the skipper as anything but a fiend. He reports:

Davis told me the blow he received over his head hurt him more than the scourging he received upon his back that left scars that he will carry to his grave. And this was all for taking a small fish and dividing

among us, when we were hungry. The skipper, because he was off soundings, supposed himself out of reach of law, and he shall never be called to account for it. I thank my God that he has set a day when he shall judge all such scape gallowes. I feel to rejoice that I shall be there as a witness against him.

It was then that Addison decided to jump ship, if need be, at the first possible opportunity, and free himself from this cruel and inhuman master.

ADDISON had long wanted to go to sea. Even though he was born and spent his early life more than eighty miles from the ocean and never as much as saw the sea or a ship until he was eighteen, from a very early age he had an irrepresible longing for the life of a seaman. He thought this longing may have been stimulated by a "natural aversion to snow and cold weather." Then, too, as a child he had been extremely fond of stories of voyages and travel.

Addison was born February 21, 1802, the son of Henry and Rebekah Jewell Pratt. There were twelve children in the family, six boys and six girls. Addison was the fourth child.¹

His home town, Winchester, was located in the hills of New Hampshire on the Ashuelot, a tributary of the Connecticut River. Here he had everything that most boys could ask for. He was reared in a fine family which gave him every opportunity for schooling. His father, an organ builder by trade, was also a mechanic, justice of the peace, coroner, and farmer. As the nearby hills were covered with chestnut trees that supported many squirrels, and as the mountain streams abounded in trout, Addison availed himself of every opportunity to hunt and fish with his dog by his side. "A dog and a gun is the regalia of the Pratts," his grandmother used to say. Addison thought that a fishhook could appropriately be added to the list.

Still, with all this, his unexplainable desire for the sea and faraway, romantic ports grew. Talking with a neighbor who had been to sea

only whetted his desire, and from the time he was fifteen, he begged his parents to let him go. But they were very much opposed to his becoming a seaman, and although he was tempted many times to run away from home, he knew he should not go without their permission.

It was in 1820 that Addison first saw the sea and ships. His parents permitted him to make a trip

Some unexplainable power was driving Addison Pratt to the sea.

Addison wanted to sail on a vessel at once, and even secured berth on the *Vancouver*, bound to the East Indies and the port of Canton in China. He writes:

I thought that if I could swap off my countryboy suit for a hat, blue jacket, and duck trousers I should be in the handsomest rig that I ever saw.

AUTHOR'S NOTE

AMONG the material possessions which Addison Pratt left for posterity were a biographical sketch of his early life and a day-to-day diary recorded over a period of many years. These unpublished journals, which are being presented to the Church by Nettie Hunt Rencher of Snowflake, Arizona, a granddaughter of that great early missionary, are the main reference sources for "Mission to Polynesia." (See Your Page and Ours, page 192.)

with a neighbor to Boston, where an elder brother was living. His father wanted to see what effect the sight of shipping would have on this boy who talked endlessly about the life of a sailor, hoping that the mere sight of ships would pacify the lad, if not completely quench his desires.

But what he saw had just the opposite effect on Addison. He records:

We left home in June and when we arrived at, and were

But on the advice of his brother he decided to return home to try again to obtain his father's permission. On the way a strong desire came over him to go to Providence, Rhode Island, and sail from there, but having made up his mind not to leave without his father's consent, he resisted, continued on his way, and arrived home after several days of hard walking. His father finally promised that if he would stay home and work on the farm during the summer, he would be free to go where he wished in the fall.

On the strength of this promise Addison left home in November. In Boston he found "dull times" for sailors, with a surplus of men and with seaman's wages only ten dollars a month. But after a few days of job hunting he learned that green hands were wanted to go on a whaling voyage to the Pacific Ocean. Here was the opportunity he had been dreaming of for years, so he lost no time in finding the office and signing up. With the twelve dollars he received in advance pay, he bought long-wanted sea clothes.

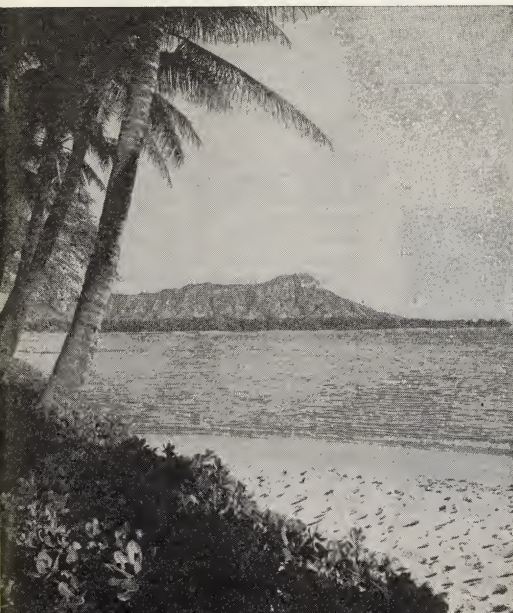
Addison had signed to ship on the *Rambler* of Nantucket, with William Worth as master. The first leg of the voyage, a trip down the coast on a packet from Boston to Nantucket, the great whaling center of the United States, was a pleasant one. And although the boat experienced hard winds and rough seas, Addison proved his natural ability as a sailor by not

(Continued on page 144)

¹Addison Pratt was the only member of his family to join the Church. He was not related to Parley P. and Orson Pratt, early Church leaders.

These are the shores off Honolulu, Hawaii, which greeted young Addison when he first stepped onto land in Polynesia.

—Picture, courtesy Hawaii Visitors Bureau



crossing, Cambridge bridge, we came full in view of some very tall vessels that were laying at anchor about Charleston navy yard. Their tall masts with their yards of rigging was a sight I had never seen before, and it filled me with more rapture than the sight of one half of all that I had seen before in my life could do.

"There," said Mr. Holmes, as he pointed toward them, "is some ships for you. What do you think of that?"

"Ah," said I, "that is the grandest sight I ever saw, and nothing will serve me but the life of a sailor."

"You would like to go?" he asked.

"I am going," I replied.

MISSION TO POLYNESIA

(Continued from page 143)

getting seasick. Nor did he ever experience that sensation during the many months he spent on the ocean.

After being outfitted for the journey in a Nantucket "slopshop" with clothes of inferior quality for which he was charged one hundred dollars with twelve percent interest, Addison boarded the packet again with the other new hands and sailed across the bay in a rainstorm to Edgartown, Martha's Vineyard, where the *Rambler* lay at anchor. After the packet pulled alongside the whaler and was made fast, the crew started climbing the wet and slippery rope ladders to board the larger vessel. Part way up the ladder Addison's feet slipped, and all his weight was thrown on his left arm, which he had dislocated at the shoulder a few days before while scuffling with some friends. The jolt pulled the arm out of joint again, and though in terrific pain Addison managed to hold on to the rope and slide back to the deck of the packet. With the help of one of his comrades, he twisted the arm back into place. Then, with much cautious determination, favoring the injured arm as much as possible, he climbed on board.

When news of the accident reached the Captain's ears, he announced that no injured man would sail on his ship. And for a time it appeared as though Addison would be awakened from his dream almost before it began. But the captain was finally persuaded that Addison was a "strong and hardy lad" and would soon get over the injury.

It was January 7, 1822, when the *Rambler* got underway and ran out to sea. The ship had a load of about three hundred tons, and a crew consisting of twenty-four men. The course from Nantucket Sound lay southeast across the Atlantic, south to Cape Horn and into the Pacific.

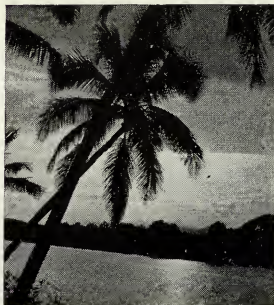
DURING the weeks that followed, Addison had many experiences and witnessed many sights besides the lashings of Joe Davis that caused him to despise further the captain and increase his determination to leave the whaler. One of these experiences began one night during a heavy gale when the ship

was "knocked down on its beam ends" by a sudden, heavy gust of wind. All hands were called to reduce sail. The decks were nearly perpendicular and very slippery from the rain and heavy seas. Addison was inching his way forward with the others when his feet slipped. As his hands were icy with the cold, he lost his grip on the rail, and to keep from being thrown overboard he grasped desperately with both hands for something to cling to. His right hand found only air, but his left hand closed around something solid; he clung on tenaciously; his grip held, and he was saved. But the jerk had dislocated his shoulder for the third time.

Again the story reached the captain, and again his anger burst forth. Calling Addison to him, the master raged and swore and threatened him with flogging, saying that he had deliberately hurt his shoulder again to get out of work. In spite of lashings, threats, and abusive language, however, Addison was determined not to give in to the captain.

He writes:

From the Sandwich Islands [Hawaii] to ship was bound for Japan, where they expected to find whales aplenty. It was necessary that every man should be well and hearty, and the skipper often tried me to see if my shoulder was getting on. I could never pull but with one hand. He often applied a rope's end but to no purpose. I was determined I would die before I would pull with it on board that ship. When he found he could not force it out of me, he would threaten to put me on some desolate island. That did not frighten me, for I would rather lead the life of a "Crusoe" than stay aboard that ship.



Such was the course of events aboard the *Rambler* during the many long weeks which followed. Then, at last, the first part of June, the whaler reached the Sandwich Islands and dropped anchor just outside the harbor of Honolulu.

Imagine the joy young Addison Pratt experienced when he was permitted to go ashore. This was the first foreign land he had ever visited, and everything he saw and experienced brought him new delight. The balmy climate, palm trees, tropical plants, exotic flowers, fruits, colored fish, and strange people thrilled him, and he immediately began investigating the possibility of staying on the island.

Inquiring from a friendly Englishman on shore named Jack Crown, Addison learned that there were probably as many as three hundred men who had run away from whale ships that spring, and that many of them were wandering about the islands in a half-starved condition. Work was scarce, Mr. Crown told him, but there was a possibility, he thought, of Addison's getting along until a ship came which would take him home.

MEANWHILE the captain was also seeking a way to replace Addison with a new hand, and leave the young man behind. But as Addison actually needed no medical attention, both the master and he found that the laws prevented him from staying. The captain was legally bound to keep him on board the whaler.

Perhaps the one point Master William Worth and the New Hampshire farmboy ever fully agreed upon was that the *Rambler* was not big enough for both of them and that Addison must not remain on board. So the two put aside their differences long enough to work out a plan. The Captain agreed to help Addison leave the ship, making it appear as if he had deserted. Addison was to hide out on shore until the vessel had sailed. In no uncertain terms, the captain warned that if the young man were caught and brought on board the ship, his life would be made more than miserable. But Addison already had had

(Continued on page 174)

THE IMPROVEMENT ERA

NOT long ago a young man told a group of us about a dream that had troubled him a good deal. "I dreamed," he said, "that I had killed someone. Who or why or how did not seem to matter. The dream started with the accomplished fact. My sorrow and horror knew no bounds. I have never suffered such anguish of spirit. In my dream I prayed feverishly for forgiveness. I felt that I would gladly suffer any punishment if only eventually I might be forgiven or, if that were not possible, if only those whom I loved might not suffer—my young wife, my two small boys.

"When I awoke, the relief, of course, was enormous. It was only a dream! But it was such a powerful dream that I began to wonder if there was anything in my life or character that was leading me in the direction of violence. Was I failing in some way to follow the precepts of my church? Was I lacking in unselfish love of my brothers? Was I losing my self-control? Was I driving carelessly? In what direction was my life headed? I went through a soul-search that really probed the depths, because I knew how it felt or at least how I would feel to commit a great sin."

His story was so graphic that it affected all of us. Each of us did a little soul-searching on our own account. One young woman said, "Perhaps if the full realization could come to us of the suffering that inevitably follows serious and avoidable error, we would all struggle harder in the direction of virtue. We would all watch ourselves more carefully, constantly, and prayerfully."

Two points particularly impressed themselves on me. One was that people who are essentially good suffer more than those who are not, when they do wrong, because they know the joys of righteousness. They have the intelligence to discern good from evil, and usually the courage to acknowledge the truth and lay hold of a painful repentance. The second point was that if we had the capacity to sense that some of our actions which seem of no consequence to us are heading towards evil, we would turn

DREAMS or NIGHTMARES?

By Mary Brentnall

around and run hard from the nightmare ahead.

IN making these observations I was thinking not so much of our friend's particular nightmare as of the great problem facing young people today—the morals problem. In the world today there is a growing conception that moral evil is inevitable and therefore, acceptable. There is developing an insidious tolerance of unchastity. One has only to read "popular" books, see "successful" plays, and talk to many young people to know that both the practice and the acceptance of immorality is gaining ground. Few go so far as to say that it is right, but they say that perhaps it isn't serious—just "human." Personally I don't know anything that does so much harm—that dulls conscience so quickly—as this moral shrug of the shoulders.

If human beings were clods without capacity for happiness or sorrow—if our eyes could not discern day from night—if the whole progress of our lives were not dependent upon the regenerative power of faith and repentance—then we might be able to soothe ourselves with the thought that it doesn't matter. But the more intelligent and sensitive we are, the more we know that it does matter and that it matters eternally. If we succeed in evading the issue today, it meets us tomorrow. If we succeed in numbing our conscience now, it must wake fiercely another day. Time always wins.

Some day a lovely girl or a wonderful boy whom we want for our own will look to us with an unspoken question, and if we cannot meet that look without quailing, we will die a thousand deaths or we do not know the meaning of true love. If we embrace sin, some day we will look back, see it in all its loathe-

someness, and sweat at every pore. If we do not believe this, we do not understand the principles of salvation—we do not understand the inescapable law that every sin is accompanied by its twin, sorrow—that the price is always wrapped up with the product. And if, eventually, we do succeed in growing a moral callus, it will be just so much harder to find the rungs of that ladder called repentance—a ladder that grows more steeply perpendicular with every passing hour.

ANYTHING which affects human beings is important—very important. But when we are dealing with the very source of life itself, we are handling the most powerful and sacred of creative forces, and heaven help us if we treat it lightly.

True love which reaches its fruition in marriage may not be the panacea for every ill. Even the best of marriages has its problems and its adjustments. Nearly all marriages entail physical and temperamental and financial strains but blessed by tender consideration, by pure and consecrated affection marriage can be the most beautiful and ennobling experience on this finite earth. It can fulfil the fondest hopes of every man, the sweetest dreams of every girl who lives for it, but for those who do not, those dreams can turn into a very personal and terrible nightmare. Let me repeat that for the fundamentally good young man or woman, immorality is one of the most painful experiences known to mortals.

You know this is true. A mother told me that she once said to her son, "I'd rather see anyone I loved dead than immoral"—and then as a smiling afterthought—"including myself." And he looked at her with all the startled honesty of his vital youth and said, "So would I."

Of course he would. So would all of us.

(Continued on page 184)

Let's Talk It Over

BAPTISM FOR THE DEAD

IV

in *Ancient Times*

By *Hugh Nibley, Ph.D.*

ASSOCIATE PROFESSOR OF HISTORY AND
RELIGION, BRIGHAM YOUNG UNIVERSITY

CHRIST'S second mission caught everyone, from weeping Mary to doubting Thomas, completely by surprise, "for as yet they knew not the scripture that he must rise again from the dead." (John 20:9.) The news of the Lord's return was heard by everyone, within the church and without, then as now, with incredulity, and Matthew can end his gospel with the discouraging words: "And when they saw him, they worshiped him; but some doubted," while the closing scenes in Mark and Luke show the Savior rebuking the Apostles with great severity for "their unbelief and hardness of heart." The gospels duly note the peculiar circumstance that it was apparently possible for some to doubt even in the presence of those who were actually beholding the risen Lord. One is forcibly reminded of the appearance of resurrected beings to witnesses in modern times, and by all accounts we must recognize that Jesus' second mission was not a public preaching but a series of revelations, "not to all the people, but unto witnesses chosen. . . ." (Acts 10:41.) In fact it soon became common in the church to doubt that this second mission had ever taken place: the phrases "they deny the resurrection," "they say that he was only a man," meet us from the very first in the writings of apostolic times, where they recur with the regularity of set formulas. Ignatius describes this attitude when he says that he hears people in the church saying, "if I don't find it in the archives, I won't believe it."¹²⁹ As Eisler has shown, the records in question were the *Acta Passionis Jesu Christi*, the official court transcript of the trial and sentence of Jesus, which did not extend, of course, beyond his death.¹³⁰ To say that one would only believe what was in the archives was to say that one would only believe in the Savior's first mission.

"If I have told you earthly things, and ye believe not," the Master had said, "how shall ye believe, if I tell you of heavenly things?"

(John 3:12.) It is not necessary here to labor the point of "milk and not meat," "pearls before swine," "to you it is given to know . . . but to them it is not given," etc., to show that knowledge of the gospel was anciently imparted only to that degree in which people could receive it.¹³¹ But if only a few could receive it at first, did it not in time spread to many? Far from it.¹³² Eusebius explains the situation in a citation from Hegesippus: "When the holy chorus of the Apostles ended their lives in various ways, and that generation passed away of those who had heard the divine wisdom with their own ears, at that very time the conspiracy of godless error took its beginning through the deception of false teachers who, when the last remaining Apostle had gone, first came out into the open and opposed the preaching of the truth with what was *falsely* styled the gnosis."¹³³ The last expression is the identical term used by Paul when he warns Timothy to beware of the very class of people here described.¹³⁴ With the passing of the Apostles the teachers of false doctrine, as if they had been awaiting a signal, "sprang up like mushrooms," to use Irenaeus' expression, each claiming to have the gnosis that Christ had given the Apostles after his resurrection.

This outbreak of gnostic pretenders, which was no passing flurry but lasted for over a hundred years, never could have occurred had apostolic authority remained in the church to overawe the upstarts, or had the true "gnosis" been available to oppose their false ones. In taking the gnosis away from them, the Apostles had left the field free to swarms of impostors; which is exactly what the Apostles themselves had predicted would happen.¹³⁵ As for the gnosis, Paul tells the Corinthians

unequivocally: "the gnosis shall be taken away."¹³⁶ He explains that the three great gifts of prophecy, tongues, and the gnosis are all to be removed from the church, and in their place be left only the more general gifts of faith, hope, and love, "these three." To soften or justify the loss of such great things he explains that at the time those gifts are only partial anyway: "We only know (possess gnosis) in part, and only prophesy in part" (or, "in proportion to our lot, or dispensation"), but he looks forward to the time "when the fulness shall come," and things partial be done away with. "For the present moment," he states significantly, "we see in a mirror [as] in an enigma. . . . For the time being there remain faith, hope, and love—these three."¹³⁷ To Paul's hearers an enigma was a concealed teaching, not to be understood without a key: Jesus, it will be recalled, accused the Jewish experts in the law of hiding "the key of the gnosis" (Luke 11:53), while Paul charged that the law itself had become a mere parody of the gnosis. (Romans 2:20.)

IF nothing was lost of Christ's teachings, why do the Apostolic Fathers, the immediate successors of the Apostles, regard themselves as immeasurably beneath the latter in the knowledge of heavenly things? At the very beginning Polycarp protests: "neither I nor any other such one can come up to the wisdom of the blessed and glorified Paul,"¹³⁸ while Clement tells the Corinthians of his day that they are no longer under the direction of proven Apostles or men appointed by such,¹³⁹ and Ignatius tells the Romans: "I do not as Peter and Paul issue commandments to you: they were Apostles of Jesus Christ; I am but a condemned man. . . ."¹⁴⁰ This is no special deference to the Roman Church, as Catholic theologians claim, for the Trallians no less he says, "I cannot use a high manner in writing to you . . . I do not issue orders like an Apostle," and he adds significantly:

I would like to write to you of heavenly things [in some versions, "things more full of mystery"], but I fear to do so, lest

¹²⁹Numbers, which are continued from the last article, refer to bibliography at end of article.

I should inflict injury on you who are but babes. . . . You would be strangled by such things. . . . For though I am able to understand heavenly things . . . yet I am not perfect, nor am I a disciple such as Paul or Peter.¹⁹⁴

Yet Ignatius was perhaps the greatest living authority on doctrine. When soon after writing this he was put to death, what became of that knowledge of "heavenly things" which he refused to divulge to one of the oldest branches of the church? The Romans and Trallians had the gospels, which thus cannot have contained the information he was holding back.

THE bankruptcy of the church after the passing of the Apostles became glaringly apparent in her struggle with the "Gnostics so-called." In the first place, the sudden and immense success of the Gnostics showed only too plainly, as Neander has observed, that people were looking for something which the church could no longer supply.¹⁹⁵ Then, too, the fact that the church yielded to the Gnostics on point after point, adopting many of their more popular practices and beliefs, shows that she had nothing to put in their place.¹⁹⁶ The fact that the church finally denied that there ever was a gnosis, and defined the heresy of Gnosticism not as a false claim to possess higher revelations (the early writers are always careful to give it this meaning), but the mere belief that such revelations had

ever existed,—that shows clearly enough that the church no longer possessed "the gnosis" to which the New Testament repeatedly refers.¹⁹⁷ When the church fights shy of the very word and is alarmed at the mere suggestion that there could be such a thing, it needs no argument to show how little of it she still possessed.

The Gnostic pretenders bear important witness to the nature of the thing they were copying. Just as they recognized that the name of Christ was essential to the work and accordingly "went about bearing the name of Christ," so they recognized also that they should not be without the gifts of the spirit, or baptism for the dead, of which they devised various spurious versions, as we have seen. More significant are those purist cults of the second century, striving to return to the original order of the church, who included baptism for the dead among their practices. Such were the Cataphrygian branch of the Montanists, mentioned above. It was the Montanists whom Tertullian joined when he left the big church in his vain search for the lost gifts and blessings of the Church of Jesus Christ.

It should now be fairly obvious that work for the dead did not outlast that generation for which the "end" had been predicted, nor spread beyond the circle of those possessing what the ancient church called "the gnosis," that is (to fol-

low Eusebius) beyond those who shared the knowledge of those "many hidden things" which are not set forth in our present scripture.¹⁹⁸

EARLY DISAPPEARANCE OF THE DOCTRINE

IT is immediately after mentioning the preaching of the gospel "to them that are dead" that Peter ominously adds, "But the end of all things is at hand. . . ." (1 Peter 4: 6-7.) In the "Discourse to the Apostles" the Lord thus describes the fate of the great teachings he has given them:

Another doctrine will arise and with it confusion; for they will seek their own advancement and bring forth a useless doctrine. And it will cause vexation even unto death; and they will teach and turn away those who believed on me and lead them away from eternal life.¹⁹⁹

This constant refrain of a complete falling away runs through all the apostolic writings, where the saints are repeatedly warned against assuming (as many modern Christians do)²⁰⁰ that such a falling away is impossible.²⁰¹ This is not the place to examine the disappearance of the true church as a whole, but it is in order to point out that the saints had from the first been taught to expect it.

That the people of the primitive church were looking forward to an immediate end is granted by all students of church history, who usually interpret this as a mistaken and

(Continued on page 148)

Nazareth, Palestine, where the Savior lived as a child

—ATICE SCHMIDT from *Three Lions*



BAPTISM FOR THE DEAD IN ANCIENT TIMES

(Continued from page 147)

starry-eyed expectation of the second coming of Christ.¹²⁸ It was nothing of the sort. While the Apostles and Apostolic Fathers all keep repeating that "the end" is at hand, they not only refuse to commit themselves on any time, soon or late, for the coming of Christ, but denounce as deceivers those who do. Peter warns emphatically that "the end of all things is at hand," yet when it comes to the question of "the promise of his coming" he counsels the saints to allow a possible margin of at least a thousand years.¹²⁹ He is speaking of two events, the one immediate, the other absolutely indeterminate, as is Paul when he addresses the Corinthians as at the last extremity of a great emergency, with the time desperately short (1 Cor. 7:29ff.), only to speak in a totally different tone when discussing the return of the Lord: "be not soon shaken in mind, or be troubled . . . as that the day of Christ is at hand," going on to explain that there must be a falling away first, and that that has just begun. (II Thessalonians 2:1-7.) In all their troubles the release that the saints expect is *not* that Christ shall presently come down to them, but that they shall presently go to him. Paul's attitude is typical: the Lord is not coming down to rescue him, but rather he himself shall quickly depart, and *after* that departure things shall go ill with the world and the church; there are to be wolves on earth, not angels; love shall wax cold, error abound, the church turn away from sound doctrine; and the mystery of iniquity which "doth already work" shall come to its own. He describes himself as a man working against time:

. . . three years I ceased not to warn every one night and day with tears. (Acts 20:31.)

Why the terrible urgency, and why the tears, if the church was to win in the end? It is *not* the coming of Christ that leads John to observe, "little children, it is the last time," but rather the coming of the anti-Christ—the very opposite!¹³⁰ "It is the wintertime of the just," the Pastor of Hermas proclaims, and it will be a long one, for the Lord "is as one taking a far journey;" at some future time is to burst upon the

world "the summertime of the just."¹³¹ Meantime the people of the early church were as likely to confuse winter and summer as to identify "the end of all things" with "the restoration of all things." A clear and authentic statement of the situation is given in the closing section of the famous *Didaché*:

For in the last days the false prophets and the corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall change to hate; for as lawlessness increases they shall hate one another and persecute and betray, and then shall appear the one who leads the world astray as [the] Son of God, and he shall do signs and wonders and the earth shall be given over into his hands and he shall commit iniquities which have never been since the world began. . . . 5. Then shall the creation of mankind come to the fiery trial. . . . 6. and then shall appear the signs of the truth. First the sign spread out in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead, but not of all the dead. . . . 8. Then shall the world see the Lord coming on the clouds of Heaven. . . .

He who is to come forthwith is not the Christ but a deceiver, and before the Lord can come again very special manifestations, "the signs of truth," must precede him.

All this, of course, goes back to the Savior's own teaching (Matthew 24): ". . . many shall come in my name . . . and shall deceive many . . . but the end is not yet . . . these are the beginning of sorrows," etc., with the promise, "he that shall endure unto the end, the same shall be saved." Repeatedly the saints are told that they will be hated of all men, persecuted, and slain, and always a comforting promise is given. That promise is *never*, either in the New Testament or in the Apostolic Fathers, that the church will be victorious in the end, but always and only that a reward awaits the individual on the other side. Summarizing his career, Paul says, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth . . ." What is to be henceforth? One expects the natural and heartening announcement that henceforth the church is secure, the work established, the devil overcome. But one looks in vain in any apostolic writer for such a hopeful declaration. Instead we are given the frightening promise that

. . . the time will come when they will not endure sound doctrine. . . .

And they shall turn away their ears from the truth . . . (II Timothy 4:3-4),

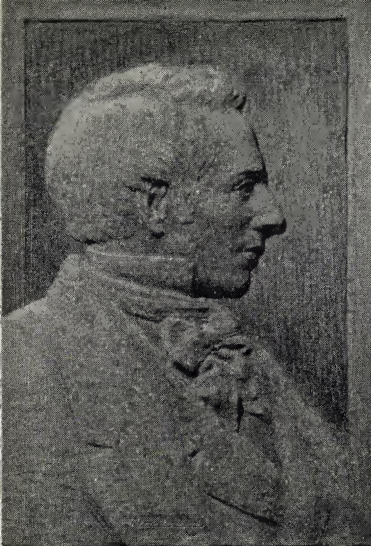
as the Galatians (Galatians 1:6) and "all they which are in Asia" (II Tim. 1:15) had already begun to do.

It is highly significant that the hope of final triumph for the cause, that vision of the church filling and dominating the entire world which is the perpetual boast and comfort of the writers of the fourth and fifth centuries, is never so much as hinted at in apostolic times, even when the saints are most hard pressed and that would be their natural comfort.¹³² Were those people so self-engrossed that they could never find any cause for consolation or congratulation in the pleasing thought that others would some day benefit by their sufferings? Why this perfect silence regarding the ultimate triumph of the church? Simply because there was to be no such triumph.¹³³

Astonishing as it seems, then, the immediate second coming of Christ, which everyone seems to take for granted as the basic doctrine of the early church, is not only not proclaimed among its writings, but is definitely precluded by the expected rule of evil, which also rules out completely any belief in an immediate end of the world. There was to be an end, and that end was at hand, with the winter and the wolves closing in: "the night cometh when no man can work." The modern Christian theory is that such a night never came, but the Apostles knew better.

Three things will be taken away, says Paul, and three remain; the former are prophecy, tongues, and the gnosis, the knowledge of Jesus Christ, compared with which, he tells us elsewhere, all other things are but dross. Now it is interesting that almost all Christians admit, nay insist, that prophecy and tongues were lost, but will not allow for a moment that the "higher knowledge" that went with them has disappeared. They claim in other words, that they still have that gnosis—which makes them Gnostics! False Gnostics, that is, since they profess to have the full teach-

(Continued on page 180)



PLAQUE OF JOSEPH SMITH THE PROPHET

PROCLAMATION

Of The TWELVE APOSTLES On The Death of Joseph Smith

of all things as promised to the prophets of old. . . . *And we know it.*

He has revealed the origin and the records of the aboriginal tribes of America, and their future destiny. . . . *And we know it.*

He has revealed the fulness of the gospel, with its gifts, blessings, and ordinances. . . . *And we know it.*

He has commanded us to bear witness of it, first to the Gentiles, and then to the remnants of Israel, and the Jews. . . . *And we know it.*

Then follow more statements ending with—"And we know it." Concluding, it calls upon all to seek truth, love, and peace, and to cease persecution, oppression, bondage, wars, and the causing of sorrow and pain, and to help in the establishment of the kingdom of God on earth.

One of the final paragraphs is as follows:

We also make a solemn and an earnest request of all editors of newspapers, both in this country and other countries to publish this proclamation. It certainly contains news, such as is not met with at all times, and in every place, and cannot fail to interest the reading public, especially those who have prayed every day of their lives for the Lord's kingdom to come and for his will to be done on the earth, as it is done in heaven.

By William H. Reeder, Jr.

(See "Your Page and Ours," page 192.)

like a lamb to the slaughter." His death was untimely and sudden, but his work was finished. Martyrdom at that particular time was unexpected by his people although the fear of it was "in the air." They were shocked, and their consternation was almost overwhelming. Their Prophet and friend had departed from their midst. A great tragedy was upon them; it amounted almost to a catastrophe. What would they do, where would they turn, what would happen to them? The one who had led them to safety whenever serious difficulties arose, who had reassured them in persecution, who had personally walked and talked with them and ministered to their spiritual and physical wants was no longer with them. In the days that had passed, they had gone to their Prophet for counsel and advice; when questions or controversies arose, he had given them answers. When the Prophet wasn't certain in his own mind he humbly sought the Lord who gave him revelations. There was finality when he said, "Thus saith the Lord." Un-

doubtedly they wondered who would take his place. Their enemies were certain his death would

bring an end to the Church.

Persecution in Illinois was bitter; the Saints would have to move. The Prophet had talked about that, too, and some plans to go West had been laid but were not complete. Disaster seemed to be upon them. Who would lead them; indeed, who could? His people's reliance upon him had been so great that they were not only shocked but also bewildered when he was suddenly beyond their reach.

(Continued on page 176)

WILFORD WOODRUFF was instructed to write a proclamation and did so in April 1845, and it was published in October of that year. Translations were made into several languages, and they were circulated widely in the United States and Europe.

Titled: "Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints," it was addressed: "To all the kings of the world, to the president of the United States of America; to the governors of the several states and to the rulers and people of all nations."

It then recites, for sixteen pages, the beliefs, hopes, and practices of the Church; the events that transpired in the restoration of the gospel; the preparations that are to be made for the coming of the Savior; the persecution suffered by the people and the loss by martyrdom of their Prophet and their Patriarch.

Continuing it says:

We would now make a solemn appeal to our rulers, and other fellow citizens, whether it is treason to *know* or even to publish what we *know*? If it is, then strike the murderous blow but listen to what we say.

We say, then, in life or in death, in bonds or free, that the great God has spoken in this age. . . . *And we know it.*

He has given us the Holy Priesthood and apostleship, and the keys of the kingdom of God to bring about the restoration

ON June 27, 1844, Joseph Smith had given his life to seal his testimony to the divinity of his mission. His great work in mortality and in the establishment of the latter-day dispensation was finished. His personal direction of the Church of Jesus Christ of Latter-day Saints had come to an end.

He knew of his impending fate, to be sure, and had talked about it with his brethren and had uttered the memorable words, "I'm going

Missionary Work In NEWFOUNDLAND

NEWFOUNDLAND — picturesque, historic Newfoundland — Britain's oldest colony, is one of the latest fields of the Church's missionary endeavor. Latter-day Saint missionaries of the New England mission went to the island last August under the direction of President S. Dilworth Young and were granted permission to stay for two years.

The first missionaries outward bound for England mentioned passing the "banks of Newfoundland" on July 7, 1837.¹ In the years to follow, Europe-bound missionaries

recorded that Newfoundland was their last sight of land, and companies of emigrating Saints were to remember Newfoundland as their first glimpse of the New World. The island was seldom, if ever, on these ships' port of call.

Elder William A. Smith, in writing to Elder Orson Hyde, of the Council of the Twelve, from Halifax, Nova Scotia, on September 22, 1851, concludes his report from his field of labor with:

Newfoundland, Cape Breton, Prince Edward's Island, and Nova Scotia have only heard a whisper of these things.²

The two missionaries now in Newfoundland, Elders A. C. Page, Jr., and John Major Scowcroft, while they may not be the first there, probably have the opportunity of presenting the gospel message to a generation that has never played host to missionaries.

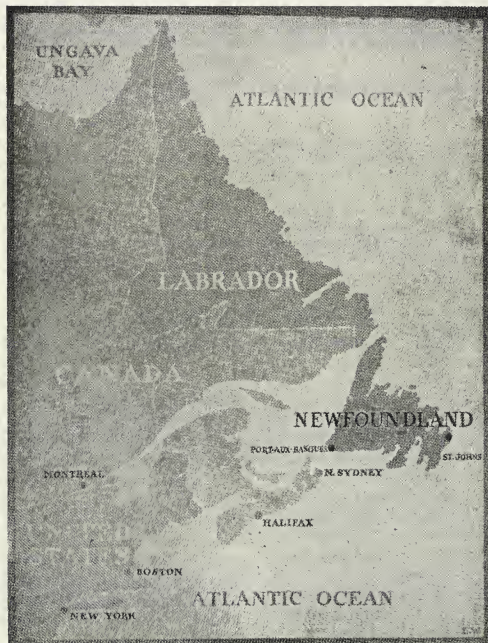
ENTRY into the country was momentarily hindered by the statement of the first immigration official the missionaries encountered who said: "Newfoundland already has too many churches, and I don't see any reason why I should let you in to start another one." And the missionaries discovered that there were over forty denominations in Newfoundland, among them being the Church of England, United Church of Canada (a uniting of the Methodist, Presbyterian, and Congregational churches), Pentecostal, Salvation Army, and Roman Catholic. The church and school systems are very closely related, with government supported and sponsored schools existing for each of the major denominations.

The elders found that complacency on the part of those contacted to be the major obstacle in tracting—a complaint that is a general characteristic throughout the world. But in the first few weeks of tracting, the two elders were able to sell twenty-seven copies of the Book of Mormon, and were confident that if the people would, as Moroni suggests, ask with a sincere heart and with real intent, concerning the truthfulness of the Book of Mormon

¹*History of the Church*, II:497. Whether this was the island of Newfoundland, or a submarine island, the "Bank of Newfoundland," we cannot say. The latter is located one degree (slightly less than seventy miles), east of Newfoundland proper. Its area is six hundred miles long and two hundred miles broad, covered by water less than fifty fathoms deep. The *Encyclopedia Americana* goes on to say: "The reports of sea-farers, for the most part, familiar only with the southeastern ports and approaches of Newfoundland, tend to confuse the island itself with its banks. . . ."

²*Journal History*, Church Historian's Office, September 22, 1851, p. 8.

Newfoundland is a large island east from Canada. Its relative position is shown below.



the Lord would certainly manifest the truth of it to them.

The majority of the people contacted seem never to have heard of the Church of Jesus Christ of Latter-day Saints. A few have heard incorrect and exaggerated tales concerning the Church; those who have been in the West or have otherwise seen members or literature, are friendly, and desire to hear more of the principles and beliefs of the restored gospel.

THE elders began their work in St. John's, capital city of Newfoundland—a city justly proud of its background. Nearby is the United States Army base, Fort Pepperrell. The facilities of this fort were extended to the elders. One member of the Church was found at the base, but no member could be found in St. John's civilian population.

The climate of Newfoundland is somewhat different from what the elders knew at home. There was frost on the island one night in August. The daily September temperature stayed in the sixties, however.

JOHN CABOT, sailing under a charter of Henry VII of England discovered Newfoundland in 1497, a scant five years after Columbus had come to the New World. As early as 1502 English and Portuguese fishermen found their way to Newfoundland. It was not until 1583, however, that the British crown set up a government on the island.

The first permanent white settlers were drawn largely from the west of England. Later there was an influx of Irish and a sprinkling of Scottish and Channel Island folk. In 1935, the population was 98.5 percent native born, living on farms and in small towns. In fact there were only six cities whose population exceeded five thousand.

Today, as it was when it was discovered, Newfoundland is rugged in appearance and very beautiful. It is a fisherman's paradise, both for the sportsman and for those who use the ships and nets for a livelihood.

Photographs, right, from top to bottom show:
Cabot Tower at the top of Signal Hill, from where the first wireless message was flashed across the Atlantic in 1901 by Marconi.
The House of Assembly, the center of government—located in St. John's.
Fort Pepperrell (United States Army Air Forces), St. John's, Newfoundland.
St. John's, with the bay in the foreground.



NO MAIL — no tidings from the world beyond their silent wilderness. What had become of Brother Smith and his horsemen? What could have happened in the faraway settlements of southwestern Utah that no one came as promised? They could only guess with uncomfortable misgivings. They knew only that they had been left to hold the important fort on the new firing line, that they were enlisted in the great cause of preventing war from being carried into the settlements, and they trusted that the great Providence which had preserved their people from many perils through the last fifty years would not fail to care for them.

AFTER a long time a rumor reached Tuba City that the two families had been massacred. It came to the ears of Thales Haskell, and his great heart leaped with anguish. Taking up their dim wagon tracks across the reservation, he determined to know whether the report were true, and to see if there remained anything he could do. When he saw the smoke curling from their chimneys, he sighed in relief, "Thank God, they are still alive!"

When the scouts left Cedar City in April, they traveled southeast and east and then northeast in a great half circle four hundred fifty or more miles long, taking them into Arizona and back again into Utah. When they returned, they traveled north, northwest, southwest, and south, completing a great circle nine

hundred or more miles in circumference.

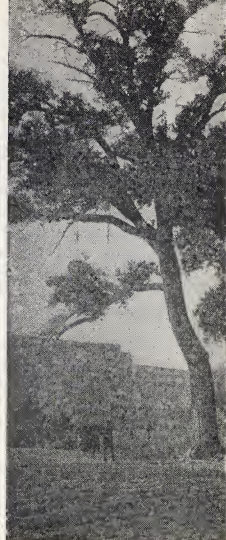
From Montezuma they wrangled their wagon and four-horse team over gulches and canyons and rocks for a full hundred miles northward across what was to become San Juan County, a region as extensive as the state of New Jersey. At Blue Mountain they found two big cattle outfits, each with a formidable gang of cowpunchers, and every man carried a six-shooter on both hips besides a long gun under his saddle fender. The cattle owners found it good policy to employ these fellows whenever possible, even though they paid them no more than their board.

It was never safe to ask these cowpunchers whence they came and why, whether their names were really Shorty or Red as they were known. They had fled to this remote corner to lie low till the echoes of their depredations should die away, and they were glad to find any activity to relieve the monotony and keep them from starving. Many of them made their initial appearance in the morning, having arrived from nowhere in the darkness of the previous night. Also, many of them who appeared calm and contented in the evening were nowhere to be found next day. This was the devil-inspired breed to torment the men and women who built San Juan. The scouts regarded them narrowly, trying still to hope for the best, but feeling sure these white men fleeing redhanded from justice, were more to be dreaded than both the native tribes.

The captain and his men snaked

The Old Swing Tree, under which the first Church meetings were held

their wagon down over jun-
gle and boulders
on what is now
Peter's Hill.
They passed
the old fort at
what was to be-
come Moab and
forded the Col-
orado at the
mouth of Court-
house Wash.
They forded
Green River,
and heading
south through
Castle Valley
arrived at Cedar
City in Octo-
ber.



THE Church with great care had selected sixty or more families to carry out the hazardous mission, and called them to be ready to start as soon as the returning scouts should tell them where to go. When they heard that Montezuma was directly eastward across the big circle around which the scouts had traveled, they resolved to approach it by way of the diameter of the circle, which could not be more than three hundred miles, instead of going by the circumference. It could not take more than three or four weeks, and they would be at their destination and housed before the worst of the winter.

No one knew of a white man or anybody else who had ever traveled across that circle nor very deeply into it, but what the difference? The Mormons had found their way across the continent, and never yet a part of the earth's surface through which resolute men could not discover or make a passage. They took it for granted that no such place would ever be found.

This select company, poised on the brink of unsuspected distance and difficulty, was about to assume without realizing it, a great part of the evils which had vexed the territory of Utah for thirty years. In whatever refuge these people might build in the distant wilderness, Utah's most annoying Indian troubles were to be focused on

The Fort on the Firing Line

By Albert R. Lyman

SYNOPSIS

IN the year 1851, President Brigham Young sent colonies to extend the Mormon territory to the south. Those who went had to fight four adversaries: the Utes, the Navajos, the renegade whites, and nature, which seemed at times the greatest adversary of all. No treaty with the United States could guarantee the set-

tlers from the depredations of the Navajos. Even Kit Carson who displaced the Indians had found it impossible to quell them. Jacob Hamblin and Thales Haskell genuinely loved the Indians, and time after time won them to a reluctant peace, only to have it broken again because of the actions of the renegade whites. But at last the Mormons had begun their settlement, in the face of Indian attacks and nature.



them. Some of them had fought in the Walker War and the Black Hawk War, while their helpless ones were safely in shelter behind them, but now they were asked to take their wives and their children and sit down with pleading at the doors of the unconquered Navajos, to placate the incorrigible Piutes, and to convert or to subdue a stream of desperate fugitives from all over the wild west.

They started in November with about eighty wagons drawn by horses and oxen, a sprawling com-

pany strung along the road seventy-five or a hundred miles, with little herds of loose stock at infrequent intervals. O how trusting their notion of the country through which they were to fight their way! Nobody imagined a place where the ancient Cyclops had ripped up the earth's massive crust and stood the ponderous slabs on edge, forming a region of extravagant contour to baffle human fancy and challenge any kind of travel but that of an airplane. No white man had ever inspected its heights and depths, its bald domes, its vertical surfaces reaching to the sky. The few adventurers who had touched on its ragged edges had failed to read on a thousand towering walls. "Wagons strictly prohibited."

All the same they moved off in a long string like migrating ants, holding to their eastward direction as nearly as cliffs and mountains would permit. From Escalante, the last point to which wagons had traveled, their slow-moving wheels rumbled off down Potato Valley, as they called it, away over Escalante Mountain and down into the desert east of Kaiparowitz Plateau.

THE six weeks' provisions which had been expected to last them till they reached Montezuma, were

getting woefully low by Christmas, so they began parching and eating the corn they had brought along for their oxen and horses. They took these animals away to some distant benches and shelves of dry sand grass, and thus relieved of a lot of daily drudgery, each group of camps set up its social center.

"It's a good thing for Utah we had all that unexpected experience and delay in getting into San Juan," said Kumen Jones, one of the scouts and later one of the company. "If we hadn't had that special introduction and been made tired enough to stop at the first possible chance, we never would have stopped in San Juan at all. I'm sure the Church never could have rounded up another company like it, and there would have been no San Juan Mission."

Three hundred miles in six months amounts to somewhat less than two miles a day, and this snail's pace accomplished only by tremen-

dous exertion was but one phase of the essential preliminary.¹

Bumping and grinding slowly off over the naked sandstone on the east side of the Colorado River they followed the trail of the four scouts down over Slick Rock, across the gulch by the lake, out through the high pass at Clay Hill, and into the forest of pinions and cedars through the mud and slush of early spring.

Where were they in this no man's land? It seemed like a weird dream. One day in a narrow opening of the trees near Elk Mountain, an old Piute rode out of the forest and drew up in utter amazement—his wrinkled old face sagged absently as he contemplated the long string of wagons grinding along through the sagebrush. He wanted to know where they came from, and where

(Continued on page 154)

¹For a more complete description of this remarkable trek see "Hole-in-the-Rock," Vol. 43:18, and "Hole in the Rock," Vol. 50 and 51, IMPROVEMENT ERA.



Hole-in-the-Rock

THE FORT ON THE FIRING LINE

(Continued from page 153)
in the name of reason they had crossed the Colorado River. Platte Lyman marked out a map on the ground, and indicated the place of Hole-in-the-Rock.

The old brave shook his head in disgust. "You lie!" he grunted in his native tongue. "You did not come that way—you could not come that way. No place there for a wagon to come."

"I think the old brave knew more about it than we knew," commented Platte Lyman. "There is no place there for a wagon."

THE junction of the reef and the river formed a corner, an almost impassable corner, still known as Rincone. The tribulations with which they got out of it are still to be read in a long rude scar up the steep face of the rock. It was all that "Uncle Ben" and his road crew could do at this impoverished stage of the game to cut a jagged groove in the rock for the upper wheel, and prop up enough rocks for the lower wheel to keep the wagons from turning over sidewise. As they bumped slowly and fitfully up this which is still known as San Juan Hill, the hard rock was stained with blood from the feet and knees of many a horse and ox.

The parched corn which saved the people from starving, had left their teams thin and staggering. It was weeks before the last wagons struggled painfully to the top of San Juan Hill. The fact is, some of them have not got there yet, and that dim road behind them is still punctuated for more than a hundred miles by crumbling skeletons and broken wagons. On Slick Rock and in solitary places northeast of there, weather-beaten wheels half-buried in the sand, bear mute evidence of that pilgrim company more than three score years ago.

Ten miles east of San Juan Hill, on the sixth of April, 1880, the lead outfits of the procession found a little grass on a river bottom and stopped, pulled the harnesses from their starving teams, and sat down to rest and think. It was still fifteen miles to the appointed place where Davis and Harriman waited eagerly for their arrival, but weariness had become a determining factor.

Some strange working of destiny

by simple means, was making a permanent and far-reaching change in the nature of the mission. Exhausted teams, broken-down wagons, empty grub boxes, the intensified longing in the human heart to stop and build the dear shelter called home; all these combined to make a change in the original program. Whether, but for this confirmed weariness and unfitness to go on, they would have traveled right on up the river past Montezuma and off to places more inviting, is still a question. As it was, fully half the company dragged on again as soon as they could move, but they passed Montezuma with hardly a look and went hunting for some more pleasant location in New Mexico and Colorado. Most of them made no permanent stops till they got back to their old homes in western Utah.

In this Gideon's army, melting away before the fight began, a few remembered still the great trust reposed in them, and cherished the hope of relieving Utah of the troubles which had been coming from this dreaded corner. Having stopped at this first grassy bottom by the mouth of what they called Cottonwood, and being unfit to go on, they caught the gripping notion of staying right there, to hoist there the essential lightning rod and begin the fight. Two or three families joined Davis and Harriman; twenty-five families stopped by the mouth of Cottonwood and called it Bluff. It is Bluff still after these many years.

Yet Bluff was not at all to one side of the turbulent crossing as Captain Smith and his men had intended. It was exactly where the two tribes clashed most often. It was right at the crossroads for the string of fugitives from east and west, from north and south. Like an unsheltered pine on a mountain peak, it stood where it could not miss the fury of the storm. The general contour of the country deflected the stream of all but those with characters of steel from this very point.

Yet the years were to prove this the place best suited to the peculiar warfare they had been sent to wage on the three major evils. The years were to see the old San Juan reach

out in its wrath and cut away every other bottom along its banks for thirty miles up and down the river. Just why it should spare the limited area at the mouth of Cottonwood where the wayworn travelers stopped is one of the singular phases of this singular enterprise. Sometime in the previous century the river had had its bed where Bluff stood, but it refrained now from that old bed with unaccountable self-denial.

Out of the sixty families called, the few who stopped at Bluff were somehow like the strong essence of a solution boiled down, and they faced the formidable business of entrenching themselves between the comfortable towns they had left behind, and the sources from which those towns had long been threatened.

NOW that the long-talked-of place for the big project had been selected, dignified with a name, and accepted by the faithful few as the strategic point in which to make their heroic stand, Bluff tried to meet at once a formidable swarm of pressing necessities. Their long wanderings had brought them into quite a new world, pretty much "without form and void," being so nearly detached from all other bases and sources of supply, of information, and possible help whatever the emergency. Their nearest known distributing point, for small quantities, would take a month or six weeks for the round trip. They had no sawmill, no gristmill, no doctor, no merchant, no specialist of any kind. They were surrounded by creation in the raw and must set their own precedents, provide for all their needs.

Valuing a man's time at a dollar and a half a day, they had spent \$4,800 in labor on their road into the country, and in answer to Silas S. Smith's plea for an appropriation, it was reported that the Territorial Legislature would recognize forty percent of that amount. That much-hoped-for cash recognition seems to have been indefinitely delayed or entirely forgotten, and as Charles E. Walton expressed it, money was a strictly cash article in Bluff.

Death had not entered their

(Continued on page 178)

THE IMPROVEMENT ERA

Drinking, Smoking, and IDEAS

By Jack Sears

(See "Your Page and Ours," page 192.)

ONE DAY as I pulled open a door to an office building a young fellow plunged forward against me knocking my hat off. He caught his balance, wheeled around, and rested unsteadily against the building. In a flash I recognized one I had not seen in three years. He had come to Salt Lake from the east ten years before. I recalled that at that time he bore a letter of introduction from an eastern friend of mine.

Several of us had helped this promising man in getting a position. We had watched him move up in his job and were proud of his great ability. Everyone who knew him was certain he was destined to go far.

"Why, hello, I'm so sorry, excuse me," he sputtered. "Know me?" he inquired, as he thrust forward his wabbly hand.

"Sure I do, Bert," I answered. "You have been drinking, and I am sorry."

"Of course, I drink; silly to try going places without drinking. Most successful people drink, don't they?" he inquired.

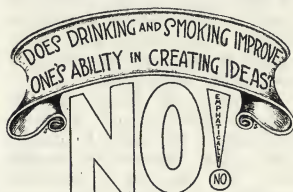
This incident caused me to reflect back some years ago to New York experiences with those who held drink essential for one to succeed.

There has been much of vital interest written about smoking and drinking affecting the health and efficiency of individuals. Many times, many years ago, I had it coldly thrown in my face that one in my position, unknown, desiring to market creations in a very competitive, brutal city could not succeed without accepting smokes and drinks, said to be sure to promote good feeling and sociability; that if I did not drink I could not produce ideas in competition with those who did drink.

I WAS determined to succeed without the use of either tobacco or liquor. I was branded as a fool by two so-called wise men for not accepting a contract for my exclusive art services with one of the largest newspapers in New York. And when the editor gave me a chance to do free lance work directly under him I accepted because I could do the work in my studio, dropping in

on the editor two or three times a week with pencil sketches of ideas, and those accepted were later finished in ink.

Far different it would have been had I signed the contract for my entire output: instead of working directly under the editor, immediately I would have been turned entirely to the jurisdiction of the head of the art department, and assigned a



drawing table in a room with some twenty very capable artists. Many of them had to sit around for hours awaiting assignments, depending upon news happenings to come in for illustrations. Other top artists had their daily cartoons or comic strip to finish and after their work was done one would naturally think they would go home. Not so. It usually happened that the "gang" played cards by the hour, drank a great deal, and swapped stories. I knew how poorly I would have fit into this setting. How those artists and that art department head could have put the skids under me and could have made life most miserable for me should I not drink, smoke, or play cards.

With a very few exceptions, editors and publishers considered a man free to do as he pleased with his private life. What interested them most, was, that a person deliver the goods, be capable of creating the material they required, otherwise he was of no use to them.

I had only been in the great city a few weeks when I secured a job on one of the very largest newspapers, comprising a big staff, many of them the most notable writers and artists of the day. It was not as simple as it sounds, for I had walked

miles and miles, many days, visiting newspaper offices before landing. Three things impressed the editor, and he told me so. Unusual ideas, enthusiasm, and my complexion. As the editor slowly blew tobacco smoke from his mouth and looked over my drawings he said: "I can see you are not a New Yorker."

"Well," I offered, "I am from the west, very far west, Salt Lake City."

"Do you know, young fellow, fully ninety percent of our great cartoonists come from the west."

To land that first job was thrilling, but so was what Mr. Lewis had so quickly discovered.

Many on this newspaper I worked for drank and smoked. Working in the art department I lived in an ever present cloud of tobacco smoke.

When I went daily on special sketching assignments I accompanied skilfully trained writers. This took us to theaters, amusement places, Madison Square Garden attractions, such as the circus, horse and dog shows, six-day bicycle races, sports, and numerous other features.

Almost everywhere we went, drinks and smokes were offered, which I always refused, being very careful not to offend. May it be said to the credit of most of these writers that seldom did they care whether I drank or not.

But one of these reporters who broke into New York with more assurance and ability than any young fellow I have ever met, was adamant on this drink proposition. As we had many assignments together, he kept after me continually because I did not accept drinks and smokes, being more insistent that I drink.

I did not intend to drink or change my convictions to please him or anyone else.

MONTHS later, one cold February day, I received a phone call to report at the city editor's desk.

"Where's A.B., your side-kick?" he barked impatiently. "I want you two to go up to Central Park and pick up some lively stuff about those prominent people, who, I am informed, at this very moment are skating about on the lake.

(Continued on page 156)

DRINKING, SMOKING, AND IDEAS

(Continued from page 155)

"I don't know where A. B. is," was my reply.

"Well, I have phoned all over town and cannot locate the 'boozer.'" hotly retorted the editor. "And to think not long ago he begged me to fire you because you will not drink. Do you know, Sears, drink costs a lot of money, too, and I should know. You don't drink or smoke, so you save money. Now, please dash up to the park and grab as many sketches as you can and I'll send A.B. up to join you. Remember five o'clock is the deadline for your drawings. So get going."

Off I hurried and got about a dozen sketches, all the while picking up breezy news items to pass on to A. B. who did not show up.

Instead of first returning to the newspaper, I went direct to A. B.'s hotel. On his door I found a "do not disturb" placard. He had an ice pack on his head. As he looked over my sketches a spark of animation came over him. He made notes and thanked me for saving his hide.

A. B. became less dependable as time went on, and many times after taking the assignments from the editor with a promise to attend to it, failed to show up. He was so very capable I disliked seeing him lose his position and besides he had a fine mother depending on him for support. I not only hustled the sketches but reached out for news items, hoping each time A.B. would get a grip on himself. Every time I helped him he promised he would stop drinking and attend to his assignments. May it be said to his credit, A. B. stopped drinking and became a top feature writer for one of the large national weekly publications.

ON another occasion, after a residence in New York City of six years, a most unusual incident occurred. I was ushered into the office of the editor-in-chief instead of the office of the art editor whom I had plainly asked for. He asked me to return to his office the next day as he wished to give me some letters of introduction to other editors who used my type of work. As I reached the elevator, he caught up with me, remarking that if I were going up Broadway he would enjoy walking

a few blocks with me. He showed his friendship by offering me a cigarette which I thanked him for but told him I did not smoke.

"That's bully: I wish I did not smoke either—one's better off without, and surely I know it. My doctor says I must give it up or else."

We reached a hotel, and Mr. Editor said to me as we stopped on the sidewalk, "If you are not in a hurry, come in here with me for a few minutes, then I will continue my walk up Broadway with you. I wish to know more about you and your ambitions. I'm always interested in people. I have seen a lot of them come and go during my twelve years as reporter and editor in New York. Maybe I can be of service to you and help you over some of the rough spots."

I thanked Mr. Editor and followed him into the hotel. When we had gone a few steps, he pushed open a door, motioned me to enter first. We were in a beautiful, sparkling room where drinks were dispensed.

"What will you have?" was asked as we reached the bar where a half dozen well-groomed men stood.

"I'll have some mineral water," was my reply.

By this time the bartender was standing at attention, ready to serve us. "One mineral water, Jim, and my regular," was the order given by the friendly editor.

Turning to his two friends he said: "Gentlemen, allow me to introduce my newly-made friend, Mr. Sears. This is Mr. Ward and here is my good old buddy, Bill Shaw."

We shook hands, and then Mr. Shaw moved back a few steps, took off his hat and bowing toward me exclaimed: "My hat is off to you, young fellow. Any man who drinks nothing stronger than mineral water is greatly admired by me."

I gave him a weak smile thinking him not serious, as I remarked: "Mr. Shaw, I accept your kidding in the spirit in which it is offered." All laughed heartily, except Mr. Shaw, who remained very serious.

"Really, my good man," said he, "please do not misunderstand me. I have great admiration for any man who does not drink. Drink wrecked me, and through it I am separated from my lovely family—an outcast.

Plenty of money, understand, but money alone doesn't bring real happiness. Do not drink, do not ever drink! I suppose you think me a silly old man, but I have never said anything more valuable to anybody than I have just said to you."

THE next day when I called upon

Mr. Editor, I received the three promised letters of recommendation to top publications. So I addressed him: "Before I accept these letters so graciously given me I wish to inform you who I am." His eyes opened wide with expectation, he waited, all attention. "I am a native of Utah and belong to the Mormon Church. If this in any way changes matters, I will not present these letters."

Mr. Editor's head flew back and he laughed heartily. "A Mormon, eh, well I don't care who you are or where you came from. The only thing which counts in New York is, can you deliver the goods? Take those letters and good luck to you. Keep in touch with me for I am greatly interested in your welfare."

A man who had seen a drawing of mine reproduced in a New York magazine traveled from Chicago to New York to contact me. I invited him to my home following two conferences at his hotel. He placed an order for a dozen drawings he wished to use in a new syndicated advertising campaign, which he had dreamed of for years. It was almost mealtime when he arose to go. We invited him to remain for dinner. The meal over he said: "May I state that I am delighted to come into a home where a blessing is asked upon the food. It is so very rare today, really I am joyously thrilled. Where do you folk come from?"

"We are natives of Salt Lake City, Utah," I replied.

A broad smile swept over his face. He jumped to his feet, rushed towards me, and took my hand in his two hands so vigorously I winced.

"Am I correct in believing you do not drink?"

"Yes," was the answer.

"Really this is too wonderful to believe. Do you know, I have been looking for an artist of your type for three long years. My order of twelve drawings is raised to fifty."

(Continued on page 172)

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

FROM the time of their earliest understanding, we wisely assure our children that there is no reason to fear the dark. We tell them of the need we have for the nighttime to bring us quiet and refreshing sleep. And it is true that a friendly darkness is a welcome and necessary relief to the glaring light. But darkness is only friendly when we know what lies within it. If we have any apprehension that there is something unknown there, it can be anything but reassuring. And there are other kinds of darkness that cause concern besides the darkness that comes with lack of physical light. There is the darkness that closes men's minds; the darkness that nourishes prejudice; the darkness that permits men to hate other men because they don't know them;

"Let There Be Light" *

and there is the darkness that fears what it doesn't know—and even fears to find out. Perhaps there are few of us who do not at some time fear to face facts. To give but one example, we sometimes live in fear of our own physical condition, or of our supposed condition. We have heard or read of many maladies, the symptoms of which we fear we have—and we go on living in fear because we fear to know the truth; whereas, by consulting competent counsel, by learning the truth, by facing the facts, our fears might quickly be dispelled. And even if the worst were true, knowing it would permit some intelligent action. But not knowing the truth

precludes intelligent action and permits fears to multiply. There is almost nothing we fear which is so bad in reality as our mental fears would make it. Knowing the truth is seldom as terrifying as fearing the truth and not knowing it. And so, one resolve to suggest for the days to come would be to seek enlightenment with open minds, to face the facts in our own lives, and in our own generation; to search for knowledge and wisdom, for understanding, and for truth; and accept them where we find them. We have an obligation to know all we can know concerning our physical and mental and spiritual well-being. "Let there be light!"

—January 2, 1949.

*Revised

"ARE you surprised . . . that after such long travel and so many changes of scene you have not been able to shake off the gloom and heaviness of your mind? You need a change of soul rather than a change of climate." There are many to whom this might have been written at this very hour. But Seneca wrote it to a friend some nineteen centuries ago. It would seem that almost all the people in the world could be divided into two classes: those who are running after something, and those who are running away from something. Some have definite objectives, and diligently pursue them. Some are fugitives from false fears. Some are fugitives from their own thoughts. Some are just running without knowing what they are running after or what they are running away from. But the peculiar thing about this restless world is that we so

Myself on My Hands

often fail to recognize the source of our difficulties. What really troubles many of us is ourselves. And no man has ever succeeded in running away from himself. Everyone who moves restlessly from place to place and from pleasure to pleasure must finally face this fact: Here I am with myself on my hands. Sometimes and under some conditions it is possible to escape from many things—from prison walls, from false friends, from bad company, from boring people, from old environments—but never from ourselves. When we lie down at night, we are there with our own thoughts—whether

we like them or not. When we wake in the morning, we are still there—whether we like us or not. The most persistent thing in life (and, we have no doubt, in death also) is our own consciousness of ourselves. This being so, there is no more pitiable person than he who is uncomfortable in his own company—no matter where he runs, or how fast or how far. Sometimes a change of sights and of scenes, of people and of places, will help us see more clearly and help us come back to a fresh start. But "the person you are matters more than the place to which you go." It isn't things that aren't at peace. It isn't places that aren't at peace. It is people who aren't at peace. And it is people that we have to learn to live with, including ourselves and our own thoughts, wherever we are.

—January 9, 1949.

Seneca, Epistulae Morales, Tr. by Gummere
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(Continued on page 158)



HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

On Acquiring A Reputation

REPUTATIONS are built on many factors—some of them seemingly unpredictable. Many men have become known for things for which they would never have chosen to be known. Men of many talents sometimes become best known for the talents which they themselves esteem the least. It has sometimes happened, for example, that actors who would like to be known as great dramatic artists, have come to be typed as comedians. Likewise there are those whose hobbies catch the public fancy, whereas their professional pursuits are all but unnoticed. A single event in one's life, even though it be seemingly unrelated to all that has gone before and all that follows, may fix a reputation—desirable or undesirable. Often young people acquire reputations of one kind or another early in life; for example,

a student, having early in his school career become known as a conscientious scholar, is likely, from then on, to find the going much easier. The reverse is also true. An answer from a student of poor repute may not be well rated even when it is right. This may not be just, in a sense, but it is nevertheless the way it often works. Good reputation is often accepted at face value and tends to open up the way, while poor reputation multiplies difficulties. And young people who, by some thoughtlessness or some careless conduct, acquire a reputation of the kind they would later have cause to regret, are needlessly complicating their own lives and closing doors in their own faces. Fighting through life against an unfavorable reputation, whether deserved or not, is difficult and discouraging. And some things which, in our thought-

lessness, we may have supposed didn't matter much, often cling as stubbornly as nicknames, no matter how we try to shake them. Certainly reputations which are undeserved will not be the basis of ultimate justice or judgment, but the fact remains that our lives are in some ways modified by what others think of us. And once a man gets a rating with his fellow men, once he gets himself classified in the minds of others, it is often difficult to get a reclassification. Therefore, to him who is beginning his way in life, and to all others, there is wisdom in these words from scripture: "Abstain from all appearance of evil,"¹ as well as from evil itself—for the generations have proved that good reputations are exceedingly perishable, while poor reputations are almost indestructible.

—January 16, 1949.

¹ Thessalonians 5:22

On Being Sure About Things We Don't Know

ONE of the ever-startling things about humankind is the quality that sometimes permits us to be so sure about things we don't know—to be so utterly positive in our opinions, and yet so wrong. History has given us many examples of uncompromising declarations which the verdict of succeeding generations has found to be in error. Things which only yesterday were dogmatically declared in the classroom and elsewhere are being replaced by other theories, which in our day are sometimes taught with equal dogmatism—and some of which will also later be discarded. Constantly there are being challenged, discredited, and abandoned theories and suppositions, postulates and

hypotheses that have heretofore been said to be the *last* word on the subject. Theories are often the steppingstones to truth, but they must be regarded with reservation until greater light comes to credit or discredit them conclusively. Wisdom comes when we learn to know how much we don't know, and when we learn to remember how much that was accepted as the last word yesterday is today discarded, and when we realize that many of today's theories and positive postulates will be discarded tomorrow. And so, in all our searchings and in all our soundings of the truths of life, and of the world we live in, and of the universe beyond, before

we become too positive in a wrong direction, we could save ourselves much trouble if we would remember that when two men fundamentally disagree in any field of thought or learning, either one of them is wrong or both of them are wrong. And when we don't know which wisdom would suggest that we reserve judgment and wait for further findings, for more truth, for more light. With all the endless ages there are to unfold before us, it would seem to be better to wait for confirmed facts rather than to seize too quickly upon fleeting fallacies. "Happy is the man that findeth wisdom, and the man that getteth understanding."¹

—January 23, 1949.

¹ Proverbs 3:13

Other People's Opinions

IT is probable that all of us are sensitive to the opinions of other people. And yet it is not uncommon to hear those who say that they don't care what others think. But in saying this perhaps they are not quite stating the truth; and if they are, perhaps they are not so wise as they might be. It is of first importance.

of course, to be right. But, even when we are right, it is also of great importance to have other people think we are right. And he who ignores prevailing opinion, right or wrong, does himself and his cause an injustice. Sometimes a man who has a strong conviction of the soundness of his own position assumes that he is justified in withdrawing himself and saying that he doesn't care what others think.

Sometimes a man who is sure that he is entrenched in truth may feel that he doesn't need to know or need to care what others think. Of course, truth doesn't need the opinion of anyone for its survival. Truth is impervious to the opinions of people. But a man can be the possessor of a great truth and still be very lonely—and his truth be lonely with him. What other people think is

(Concluded on page 174)



ON THE Bookrack

HEART THROBS OF THE WEST (Kate B. Carter. \$2.50 a volume. State Capitol, Salt Lake City 1, Utah.)

PARENTS need to bring to their children historical incidents, stories, and facts that will make them proud of their heritage. The Daughters of the Utah Pioneers have done a phenomenal work in collecting, editing, and publishing nine volumes of this intensely interesting and valuable material, thanks to the diligence, the historical sense, and the indefatigable labor of Kate B. Carter, who has done a phenomenal work in collecting these vital contributions to our heritage.

These books should be in the homes if they are to be truly usable. What an excellent present they will make—and how much good you can do for yourselves and your families if you will make it a point to buy these books, one volume at a time, if you cannot buy the entire set right now. They make excellent birthday and anniversary presents. The purchase of these books will enable the Daughters of the Utah Pioneers to obtain sufficient money to complete their building which will mean so much to the Church and the state as a museum of choice heirlooms which otherwise might be lost.—M. C. J.

THE WESTERN POLITICAL QUARTERLY

The *Western Political Quarterly* approached its first anniversary with the issuance of Volume 1, Number 4, in December. This quarterly is published by the Institute of Government of the University of Utah in cooperation with the Western Political Science Association.

The *Western Political Quarterly* publishes original contributions in political science and related fields, dealing particularly with those problems of the West which at the same time have a national and international appeal. Editorial notes and book reviews serve a similar purpose, while a section entitled "News and Notes" gives more intimate information about the work and activities carried on in the West by political scientists and public officials. The *Western Political Quarterly* is the vehicle for the interchange of views of members of the Western Political Science Association and others interested in political affairs.

Dr. F. B. Schick of the University of Utah is managing editor. The annual subscription is four dollars or three dollars for properly certified stu-

dents.—Wendell B. Anderson, *Instructor in Political Science, Utah State Agricultural College.*

THOMAS JEFFERSON (Frank and Cortelle Hutchins. Longmans, Green and Company. New York. \$2.50.)

This story of the life of one of the truly great presidents of the United States is one of courage and work. His father died when young Thomas was only fourteen years of age. He suddenly became the head of the family, which consisted of his mother, six sisters, and a baby brother. He immediately changed to a less expensive school—but continued his education, finally graduating with commendations from the College of William and Mary. His great work resulted from his preparation for it.—M. C. J.

BLUE DOWRY

(Florence Maule Updegraff. Illustrated. Harcourt, Brace and Company, New York. 1948. 271 pages. \$2.75.)

The Junior reading course book for this year, this book will do much to make a provocative restatement of the ideals of mankind. Elizabeth Brandon at first was inclined to think that the English side of the question was all that mattered until she had some straight talk from Hester Willett who only "wanted a chance." How Elizabeth came to recognize the value in these ideals and the value of work makes a story well worth the reading. —M. C. J.

BOY OF THE WILDERNESS

(Emma Petrey. Illustrated. Broadman Press, Nashville, Tennessee. 171 pages. \$2.00.)

These stories of the Old Testament happenings make vital the messages of the scriptures. Old Gether told these twelve stories to his two grandchildren. "Who were to inherit the land that he had suffered so much to win."

To modern-day children the stories will gain much of verity and of vividness because of their being presented in the conversational and concrete manner.—M. C. J.

SECRETS OF OLD STORMY

(Elsie Grant Henson. Illustrated. Broadman Press, Nashville, Tennessee. 1948. 168 pages. \$2.00.)

This biblical story centers around eleven-year-old Reuel who set out

to search for his father. Timothy, the lad who loved Paul, and the story of the early-day Christians also figure prominently in this engrossing story. The story of how Christianity grows in the hearts of the early converts serves to impress anew the vigor of Christ's doctrine. Full of adventure and mystery, the story should appeal to all active boys and girls.—M. C. J.

THE HEART REVEALED

(Rutheda Feusner. The Dierkes Press, Chicago. 48 pages. \$2.00.)

These love poems strike a responsive chord in the heart of the reader, for the author has become universal in her poetry. Once in a while the rhythm falters, but the imagery is so unusual, so engrossing that the reader overlooks the one or two lapses. This volume will make a welcome gift book—and a valuable addition to the home library. —M. C. J.

RECIPES FOR TWO

(Mary Lou Glass. John Wiley & Sons, New York. 1947. 387 pages. \$3.00.)

For the new bride or the older woman whose family has now left the hearthside, this will be equally valuable, stressing as it does the importance of food to create energy and to provide protection for the body. Properly, the first section deals with menu planning, and the second with shopping for food. The illustrations of meat cuts are particularly good and will prove helpful to the young bride. The chapter on meat substitutes will prove most helpful and economical. The other sections are good, too, including recipes for soups, salads, breads, vegetables, and fruit dishes. —M. C. J.

ON THE LIMITS OF POETRY

(Allen Tate. Swallow Press and William Morrow, New York. 1948. 379 pages. \$4.00.)

The author of this volume is a recognized poet in his own right, and it is entirely fitting that his essays dealing with poetry should be made available to those interested in the reading and writing of poetry. But the book includes more than that, for there are several chapters that deal with writing of fiction and the place of the imagination in writing. Several chapters also deal with recognized writers.

A stimulating book, it is one that should be read by all who love poetry or who would write it.—M. C. J.

Editorials

Guides to Good Government

FROM the complexities of everyday living, and the total wars and rumors of wars over the years, several forms of government have arisen and are struggling for place and power in the world today. There are those who are saying that democracy has failed and that in socialism lies the hope of the world. Others insist that communism points the way to Utopia. "Democracy is still the right way," answer others. What are we to believe?

Guides have been given to Latter-day Saints whereby we may know, even in the midst of the confusing conflicts between the ideologies, the way to good government. In modern-day scripture, we read:

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage, one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose. . . ." (D. & C. 101:77-80.)

There are two keys here: One is that the Constitution of the United States is an inspired document; the other is that in a "good" government, man's free agency must be respected.

Brigham Young said, "The volition of the creature is free; this is a law of their existence and the Lord cannot violate his own law: were he to do that, he would cease to be God. He has placed life and death before his children, and it is for them to choose. If they choose life, they receive the blessing of life; if they choose death, they must abide the penalty. This is a law which has always existed from all eternity, and will continue to exist throughout all the eternities to come. Every intelligent being must have the power of choice, and God brings forth the results of the acts of his creatures to promote his Kingdom and subserve his purposes in the salvation and exaltation of his children.

"My independence is sacred to me—it is a portion of that same Deity that rules in the heavens . . ." (*Discourses of Brigham Young*, 1943 Edition, p. 62.)

Dr. John A. Widtsoe has written: "The right to choose for himself what he will believe and do is the choicest possession of every intelligent man and woman. The unhindered exercise of this right is freedom.

"In Latter-day Saint terminology this is the right of free agency, which is valued above all else, for it insures a membership which thinks and acts for itself and stands upon its own convictions and conclusions. Because of this basic law, the Church is diametrically opposed to tyranny or dictatorships of any form or under any name, that enslave the minds and actions of men." (*Gospel Interpretations*, p. 65.)

Any government that takes away the freedom which God gave man, is not "good."

Another guide is: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D. & C. 130:20-21.)

Good governments, therefore, must be built upon righteousness, just as good lives of individuals must be built upon righteousness. A righteous person keeps the commandments of God. A righteous government will do nothing that is not in keeping with the laws of God.

These are guides to good government, and there are many more. Whenever there arises the question as to the virtue of this system or that system, Latter-day Saints would do well to turn to the scriptures, wherein lie the answers.—D. L. G.

One in Seven

"ONE day in seven ought to be enough to learn about what happens to you after you die," a man wrote recently. And he may have something there if he desires to confine his interests to an after-death religion. But what of the earth-journey? Could not a heaven on earth be built by working with our neighbor for his welfare as well as for our own? And should this not be the daily aim of everyone?

The happiest men we know count their wealth not with a dollar sign but with good deeds which they do and which someone else does for them. Surely this pays in contentment, here; and the promises are great for such a person hereafter, for he has become "my brother's keeper"; he follows the admonition "love thy neighbour as thyself"; for he loves his brother whom he has seen, and his God whom he has not seen.—A. L. Z., Jr.

M. I. A. Theme 1948-49 "Remember the sabbath day, to keep it holy."

Exodus 20:8

Evidences and Reconciliations

cxiii. What Is Orthodoxy?

THE word orthodoxy is not applicable to Church doctrine or practice. Therefore it is seldom used within Church circles. Latter-day Saints should be careful in speaking about themselves or others as being orthodox or unorthodox in the Church. It is not an accurate statement of their position.

Commonly, an orthodox member of any organization—scientific, social, or religious—is one who accepts the fundamental principles of the organization. One who does not do so, is sometimes called unorthodox, but this is not correct. Since he rejects the foundation on which the organization rests, he really does not belong to the group.

Of course, when the foundations, not necessarily rooted in truth, are made by the group, differences in opinion may properly arise, and the contending parties may with some propriety be called orthodox or unorthodox. Likewise, though the foundation be accepted, some may hold that it should be applied in one way, others in another. He who differs with the regulations of the organization often likes to call himself unorthodox, when really he is out of harmony with the group, playing the part of the “lone wolf.” Those of the Church who call themselves unorthodox generally use the word to cover the fact that they are out of harmony with the established and accepted regulations of the Church.

However, when the foundation rests on truth, there can be little contention. One cannot quarrel with truth. Two and two make four; there is light by day and there is darkness by night. This rose is red to the eye, that one is yellow. Such facts must be accepted; there is neither orthodoxy nor unorthodoxy about them.

For example, Christians who do not believe in the divine mission of Jesus Christ, and his resurrection after the crucifixion—basic facts of Christianity—are not Christians at all. They should not claim the name. But, if their differences hinge on opinions concerning the very nature of Jesus, or on the exact manner of his resurrection, neither fully understood—they cannot justly be called unorthodox. They may only need to be taught that the universe is filled with things we do not fully know. At the worst, they may be spoken of as foolish people who seek to unravel mysteries yet closed to the human mind.

It is so in the Church. A person who does not believe that Joseph Smith saw and heard God the Father, and his son Jesus Christ, or that he received revelations for the Church, or that he translated the Book of Mormon from engraved plates delivered to him by a heavenly being, is

not a Latter-day Saint, and has no claim upon the name. There should be no question about these truths in the minds of Latter-day Saints. But differences of opinion about the application of a doctrine in daily life do not necessarily mean that people are unorthodox. Differences of opinion in the use of truth may often lead to helpful discussions of life within the Church.

The important matter is that Latter-day Saints must accept all the fundamentals of the Church. They cannot choose to believe a certain doctrine of the Church; they must accept them all. They cannot select the Church requirements they will obey; they must conform to all. They who do not do so are not unorthodox, they are weak in the faith. Usually they do not know enough, or their wills for righteousness are flabby. It is useless for them to try to escape by calling themselves unorthodox. Neither can they say that their rights as free agents have been violated, for the acceptance of truth is one of the limitations under which free agency operates.

There are, of course, many persons, sometimes among those born in the Church, who are honestly seeking to win for themselves testimonies of the truth of the restored gospel, for people are not born with a testimony. Such seekers for truth are treading the road at one time followed by every believer that Joseph Smith was a prophet of God. Their course is praiseworthy. They are not unorthodox. Happily, the gospel lends itself to searching and testing; it never fails the seeker if correct methods are followed.

To summarize: They who accept basic doctrines of the Church are not orthodox; they are believers. They who deny the truth of the fundamentals of the restored gospel are not unorthodox members of the Church; they are unbelievers. They who have not yet found the truth, but are earnestly seeking it, are on the way and will find truth. They who say that they believe the gospel, but prefer to choose the principles and practices they shall follow, are weak members of the Church, who should turn to repentance.

A testimony, that is a certain knowledge of the truth of the gospel, is a priceless possession. It may be won by all. The steps are simple. 1. There must be a strong desire for truth. 2. The gospel must be studied. 3. The principles of the gospel must be practised, that is, tried out. 4. All the while the seeker must pray for help from God. Then the testimony will come, often as a burning light. Unless this procedure is followed, one has no right to express an opinion about the truth of principles or practices of the Church. The word orthodox is really foreign to the language of Latter-day Saints. No one should call himself unorthodox.—J. A. W.

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You Can Find the Time

By Helen S. Neal

A VERY busy friend of mine has a distinguished record of achievements. At every turn she is met with the question, "Where do you ever find the time to do all the things you do?" She routinized her answer to "I cannot find it—I just have to make time." She goes on to explain that she skips dusting some days and folds many things from her clothesline without ironing. She picks up her knitting needles when she must wait, and does a few more rows on a sweater. She schedules her days flexibly enough to permit interruptions without their destroying her day's plan. In all these little ways she makes time.

Another of her answers is, "The more I have to do, the more I do." This is true of most of us. That is why the busy accomplish so much, yet seem always able to manage to do one more thing. It should give all of us hope, because whatever we want to do most, we can find time for; nor discouragements, nor obstacles, nor low budget, nor age will deter us if we are determined enough.

One extra busy neighbor of mine confided to me that she gathers momentum the night before by laying out a plan for the next day just before she goes to sleep. This is probably an occasional and casual practice for many people, especially preceding a particularly busy day, but with her it is intentional and regular. It helps her to get up in the morning all ready to rush into the day's activities, knowing just what comes next. In that way, more time remains for her leisure when the essential tasks are done.

I have a very dear friend in her sixties. She has always wanted to paint. She has some twenty little friends of her grandchildren as music pupils, full care of several pieces of real estate, yet she has begun taking lessons in oil painting.

Even her first several pictures have been good enough to make younger artists sit up and take notice. What a wealth of fun she would have missed, if she'd sat back and complained, "I wish I had time to learn to paint!"

ALL of us establish habits, whether we are aware of it or not. Those who fit hobbies and ambitions into their schedules have had to establish habits of industry in order to do it. The reverse, or dallying, habit seems to become fixed more easily than an industrious one. Fiddle along, reading this or that, chatting, and daydreaming, and soon the days are composed of just those things. We go to bed at night with nothing to show for our time. Habits of achievement, though not quite so easy to form, are just as definitely grooved into the day's pattern.

Those who want something badly enough peg onward toward their goal without permitting distractions to interfere. They have learned to forget or lay aside everything that would be a side issue, everything that would slow them down in their chosen route.

Two of my classmates have succeeded as novelist and concert musician. They are constantly surprised at the number of people who just wish they could find time to write or who would love to go on with their music but don't see how you keep up your music, for they just never find the time.

"They seem to forget," one of these classmates explained to me, "that the desire to do creative things and extra-curricular things, if genuine and strong-rooted, is merely whetted by a certain amount of resistance or postponement, that does not continue too long."

When you want to pick up your easel and camp stool and rush out to the garden or to the lake at the foot of the hill, but you must do several things, and then finish the dishes, those several things and the dishes are done "in nothing flat," and the importance of the picture to be sketched becomes greater with

the waiting necessary. If there were nothing to do all day but the picture, it might be a mild desire, and remain so. A radio program would probably interfere, a magazine story to be read first, and perhaps a long phone call would have to be made to a friend, until this series of trivia had crowded the picture-making entirely out of the day's events.

The really busy person's desire for his paintbrushes would mount as he checked off the sprinkling, put the roast in the oven, mended Daddy's shirt, and finally finished those essential dishes. But the golden moment for the picture painting would be earned at last, made more and more desirable by the struggle that had intervened before its realization.

Pick your goals. If they are important enough to you, no matter how busy you really are, you will find a way. Many people may hope to reach the same goal, but the most busy are the most likely actually to find time for it. Remember that habits of industry are a good steppingstone to the goal you choose. The more you have to do, the more you will do. Age, poverty, and obstacles don't stop desire that is strong enough. A certain amount of postponement merely whets desire, making us more eager to attain our goals after struggling through the intervening tasks that held us off.



Josephine B. Nichols

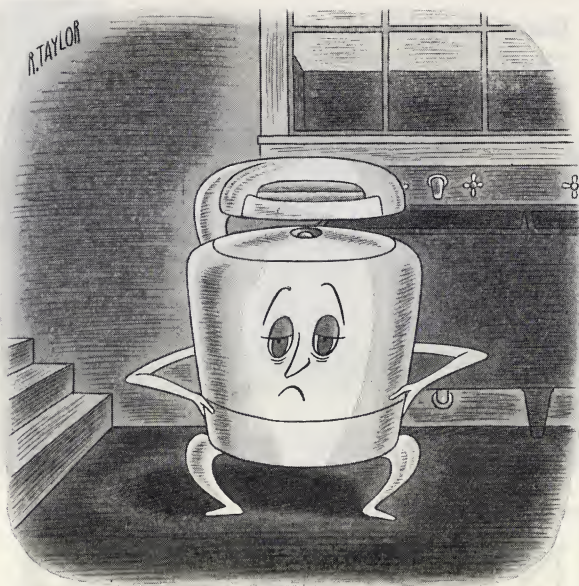
RECIPES FOR CANNED VEGETABLES

THIS is the time of year to take an inventory of your bottled and canned fruits and vegetables, which remain upon your pantry shelves. Budget their use so you will have variety from day to day, until canning time comes again.

Green String Bean Creole

- 1 onion sliced
- 1 tablespoon butter
- 1 cup canned tomatoes
- $\frac{1}{2}$ bay leaf
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ green pepper, diced
- 1 whole clove
- 1 teaspoon sugar
- 1 No. 2 can string beans

(Concluded on page 164)



All work and No Fels-Naptha...

"I'm not the complaining kind, goodness knows . . . but it does seem as though *some one* in this house would think about *me* once in awhile.

"Nobody works any harder than I do . . . week after week . . . washing the family's clothes . . . with never so much as a 'thank you' or a pat on the wringer.

"I'm not choosy, either . . . whatever they hand me . . . fine linens; the ladies' lingerie; Junior's grubby play suits; the Boss's work clothes . . .

I get the dirt out—somehow.

"Seems to me it's about time I had some capable help on this job. After all, I don't ask for *too* much . . . just some Fels-Naptha Soap."



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Fels-Naptha

banishes "Tattle-Tale Gray"



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Cook's Corner

(Concluded from page 163)

Combine all ingredients except the beans, and simmer for fifteen minutes. Remove the bay leaf and clove, add the beans and heat thoroughly.

Vegetable Omelet

- 4 eggs, separated
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{4}$ cup milk
- 1 tablespoon margarine

Beat egg whites until stiff. Beat egg yolks until thick and lemon-colored. Add salt and milk, gently fold in the egg whites. Heat margarine in frying pan. Add egg mixture. Cook over low heat for about three minutes or until it puffs up. Place pan in a moderate oven (350°F) and bake for ten to fifteen minutes. Then cut about halfway down, across the center of the omelet. Remove to a hot platter. Cover half of omelet with vegetable filling, fold other half over top. Cover with remaining filling and serve at once.

Vegetable Filling

- 2 tablespoons fat
- 1 small onion
- 2 cups cooked, minced vegetables
- 2 cups medium white sauce

While omelet is cooking, melt fat, add onion and simmer for five minutes. Add vegetables—peas, beans, diced celery, diced carrots, asparagus tops, or any other vegetable. Heat thoroughly. Combine with white sauce. Serve very hot.

Chicken and Tuna Shortcake

- 1 7-oz. can tuna
- 1 cup chicken
- $\frac{1}{2}$ cup sliced mushrooms
- 2 tablespoons butter
- 2 tablespoons minced green pepper
- 2 tablespoons diced pimiento
- 1 tablespoon grated onion
- 1 teaspoon salt
- $1\frac{1}{2}$ cups medium white sauce

Biscuit mix for shortcake

Melt the butter and cook the mushrooms and green pepper in it for five minutes. Heat white sauce in double boiler, add mushrooms, green pepper, and remaining ingredients. Heat thoroughly.

Shortcake

- 2 cups biscuit mix
- $\frac{1}{2}$ cup milk
- melted fat

Stir liquid into mix, using fork. Turn out on floured board and knead gently. Pat one-half of the dough into greased, round eight-inch pan. Brush with melted fat. Cover with remaining dough to make a second layer. Bake in hot oven (450°F) for fifteen to twenty minutes. When done, separate layers. Spread one-half chicken, tuna mixture over lower layer. Cover with top layer, and spread remaining mixture over top. Serve with heated canned asparagus and diced beans.

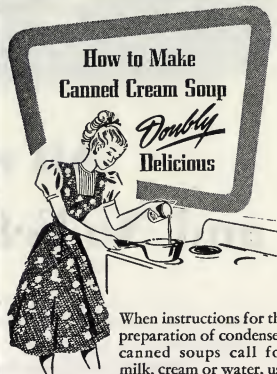
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Safety—a Family Affair

By Bertha Tingey

THE theme for home safety week will be emphasized from March 27 through April 2—and it is high time to make it a family affair when we learn that last year 11,000 boys and girls from one to fourteen years of age met death through accidents, one half of them occurring in their own homes and yards, largely from adult carelessness and neglect. In addition, 3,000 babies less than a year old died because of accidents—which does not include those who were permanently injured or disabled.

Safety in the home can best be attained by enlisting the cooperation of all members of the family. It is hoped that each family will become more safety conscious and eliminate all hazards and unsafe practices from the home. Parents must teach children habits of safety, but no amount of teaching will be effective unless Father and Mother teach by example obedience to safety rules. If parents cross the street against the light, the children will take the same chance. Little daughter will not use a safe step-stool if she sees Mother using a wobbly box or chair to reach a desired object.

The papers are full of stories of broken lives: the unloaded shotgun that blew off Johnnie's foot; the disinfectants which killed because they were not kept beyond reach; the sharp knives and scissors that wounded; pools and irrigation ditches unscreened and unguarded; unguarded electric units; scalding water left within reach of baby while Mother answered the telephone.

The safety council wants you to safeguard your loved ones, and has prepared articles and pamphlets that parents and children should read. Calmness, common sense, and good housekeeping are all preventives of accidents.

VACANCY

By Inez H. Kenner

"Mom! oh, Mom!" he shouts in glee
And bounds the steps by two to me—

An empty grin, a pearly shell—
"My tooth is out" he's come to tell.

Seems yesterday his dad and I
Watched for that tooth with anxious eye
Until, proud hour, when it came through.
His baby days have been so few!

STAR-KIST TUNA TAMALE RING



One dish serves 6 for \$1.17!

Choose Star-Kist Tuna for this recipe, you're sure to agree it's the finest you've ever tried! Star-Kist's milder flavor and finer texture make *all* tuna recipes taste better.

STAR-KIST TUNA TAMALE RING

2 cups cream style corn
1 cup yellow cornmeal
2 tbsps. chopped onion
4 tbsps. chopped green pepper

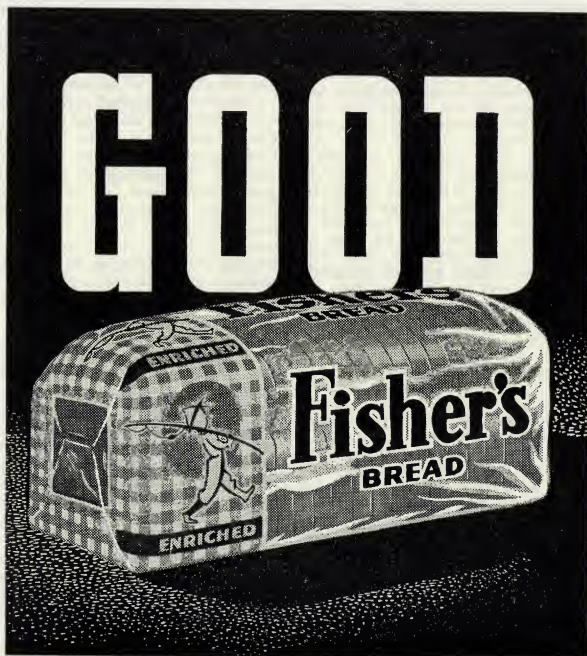
2 tbsps. salad oil
1 teaspoon salt
1 8-oz. can tomato sauce
2 eggs
¾ cup milk

Combine ingredients in order and turn into well-greased ring mold. Place in pan of hot water and bake in 325° oven 1-hr., or until done. Make 2 cups of well-seasoned white sauce (or heat one 10½-oz. can cream of mushroom soup); add one 7-oz. can Star-Kist Fancy Solid Pack (or New Chunk Style Grated) Tuna. Unmold ring on plate. Fill center with hot tuna mixture. Serves 6 generously.

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Melchizedek Priesthood

New Prices for Priesthood Lesson Supplies

DUE to increased printing costs and the establishment of materially higher postal rates recently, the Deseret Book Company has announced an advance in the selling price of the Melchizedek Priesthood lesson course outline and the *Documentary History of the Church*. New prices for the basic lesson outline, "Church History and Modern Revelation, Series III," will be 40¢ a copy. Volumes of the *Documentary History of the Church*, which is the lesson text, now sell for \$2.00 each.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Why Smoke?

"**W**HY not smoke?" is possibly the way many young people would prefer to have the question stated, but not all of them; for all boys who are ambitious to distinguish themselves in athletic sports know their coaches will not permit them to smoke, and for good reasons. Actual experience and careful experiments, scientifically conducted, have convinced all reasonable minds, familiar with the facts, that smoking is a handicap to athletic achievement; and so keen is competition these days in the field of athletics that no school coach or ambitious boy would take chances with handicaps.

In what way, one may ask, does tobacco produce handicaps? Well, here are a few of them: it affects injuriously the heart and circulatory system, the lungs and respiratory system, the brain and mental powers, the nervous system, and kidneys and elimination organs, and the muscular system, thus in many ways weakening the body with the result that it is less resistant to diseases of various kinds. Hence, on an average, non-smokers live from two to ten years longer than smokers, so it was proved by Dr. Raymond Pearl of Johns Hopkins University when he studied the life history of nearly seven thousand persons between the ages of thirty and seventy years who carried insurance in one of the big life insurance companies of the United States. In addition, smoking by members of the Church of Jesus Christ of Latter-day Saints has harmful spiritual effects. It hurts their Church activity.

(Continued on page 170)

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

PRIESTHOOD QUORUM AID IN ECONOMIC WELFARE

Nothing will make the quorum member think so much of his standing in the quorum as the interest that may be shown the unfortunate member by his associate brethren in bringing to him real happiness in the knowledge that a man can take care of himself and his family because he has a job or he has a farm or an opportunity to earn his own living.

The quorum can therefore function in a most effective way in assisting the Church in a solution of these individual problems. (Melvin J. Ballard, *THE IMPROVEMENT ERA*, 40:510, 514.)

MUCH can be done to encourage the spirit of brotherhood within priesthood quorums providing an effective means of helping our brethren to be self-sustaining in the fullest sense of the word. Some quorum members find themselves in favorable economic circumstances while others do not. The recently inaugurated priesthood employment placement program affords an excellent medium for insuring the economic welfare of all quorum members.

Competitive industrial establishments are terminating the employment of elderly persons and the physically handicapped workers in increasing numbers. In addition to these two groups which need full or part-time jobs, there are members needing supplementary income to meet expenses of increased living costs, expenses of keeping a missionary in the field, attendance at school and expense incident to sickness as well as those who need jobs providing greater security.

Priesthood quorums should meet this situation through assisting their members whenever possible to get established in small businesses where they might exercise more control over their own employment. Farmers with insufficient acreage should be helped to get more land. These prosperous days offer our greatest chances to solve many of these problems while numerous employment and business opportunities are available.

Elderly workers and those with physical handicaps are cautiously considered for employment. Priesthood quorums should solicit employers to extend work opportunities to such persons so far as practicable. At the same

time these workers should be particularly counseled and encouraged to do everything possible for themselves and to hold on to employment they already have. They should be advised not to change from one job to another or to ask for or take unwise privileges in their present employment. It is much easier for the quorum to help him hold his present job than to find new employment for him. However, the eventual goal should be to place as many of these brethren as possible in small businesses where they will have the independence and security resulting from self-employment.

A number of suggestions for fields of self-employment in which the quorums may render invaluable service to those requiring placement are listed herewith:

PROJECT SUGGESTIONS

Packaging of Commodities: food, sundries, produce

Personal and Community Services: drayman; taxi; errands; recreational services; ground keepers; mobile library; reading room service in schools, churches, and public library

Repair Services: furniture, appliances, homes, furnaces, machinery, automobiles

Sales: sell on consignment, house to house sales and services, selection and sale of choice seeds, toy making

Nearly every home has occasional needs for extra services to be performed which, if pooled and made available to the members of the priesthood, would go a long way toward providing extra earnings for those in need of supplemental incomes. Priesthood quorums provide an excellent medium for pooling and classifying such information.

In the April issue of *THE IMPROVEMENT ERA* will be published an occupational placement chart showing various resources for occupational information. Each of these resources will be discussed in detail as a means of enabling quorums to understand the many possibilities presented. Brethren will do well to study these suggestions and then put them into operation.

Know Your Priesthood Line of Authority

AN AUTHORITATIVE priesthood forms the foundation of the Church of Jesus Christ of Latter-day Saints. In the light of the restored gospel it is plain that none among the children of men at the present time possesses the Holy Priesthood, with divine authority to administer in the ordinances of the gospel, except those who have received their ordinations through the laying on of hands by men whose commissions rest upon the divine calling of the Prophet Joseph Smith. This being the case, it is desirable that every prophet, apostle, patriarch, high priest, seventy, elder, bishop, priest, teacher, and deacon in the Church should be able to trace the priesthood they hold back through the Prophet Joseph, to either Peter, James, and John, and finally to the Lord Jesus Christ or to John the Baptist.

In the true Church of Jesus Christ participation in the activities and blessings of the priesthood is not limited to any select or trained group. All worthy male members over twelve years of age may be ordained to the

several offices and callings. Sacred scriptures attest the existence of this priesthood power beginning with Father Adam and existing in the various dispensations of time.

And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof. . . . (Pearl of Great Price, Moses 5:59.)

Now this same Priesthood, which was in the beginning, shall be in end of the world also. (*Ibid.*, 6:7.)

In an effort to show graphically the priesthood line of authority through appropriate pictures, Elder Karl Weiss of Salt Lake City, Utah, has developed a simple but effective priesthood portrait pedigree. On this page is reproduced such a pedigree—that of Elder Ezra Taft Benson of the Council of the Twelve Apostles.

The preparation of such a pictorial priesthood pedigree is both interesting and valuable. Once completed it be-

comes a valuable heritage for all who may be ordained subsequently.

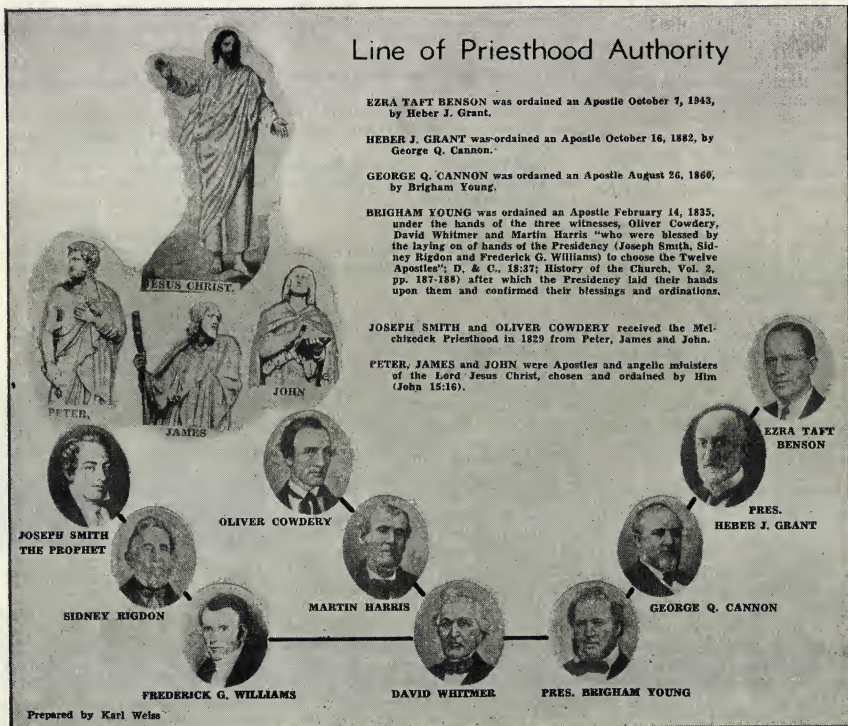
To members of the priesthood Elder John A. Widtsoe of the Council of the Twelve, has made this stirring challenge and appeal:

Brethren of the priesthood! Dream the great dream of the gospel. Look into the future, learn to understand your own places as princes in the house of Israel, ultimate redeemers of the world, rescuing mankind from its financial, economic, and social difficulties.

Then, set about with resolution and power to prepare yourselves for the work that needs to be done, and in which you must take a part.

If we give ourselves with all our might to the Lord, power will come to us, such as we have not known before. We shall become mighty before men and acceptable to our God.

In the priesthood we have received the greatest of gifts. No longer should we walk with our eyes looking downward, counting the stones on the pavement, but we must look upward to the sky, into the future, to the ultimate salvation of humanity and the glory of God.



APRIL 1949

TEACH THE TRUTH



The Presiding

THE third in this series, "Teach the Truth," this lesson will be devoted to a further discussion of the question "What is Truth?"

Last month we learned that "... the word of the Lord is truth" (D. & C. 84:45) and that, in addition to his own direct personal utterances, *the word of the Lord* comes to us through

... the mouth of his holy prophets, which have been since the world began (Luke 1:70)

and through the inspired utterances of ordained leaders in this dispensation. (D. & C. 68:4.)

In a revelation given through the Prophet Joseph Smith in 1833, the Lord gave perhaps the most concise and the most comprehensive definition of truth ever spoken:

And truth is knowledge of things as they are, and as they were, and as they are to come. (D. & C. 93:24.)

The language of the revelation is particularly significant. The words, *as they are—as they were—as they are to come*, leave nothing to conjecture, rule out all marginal or fringy opinion in the teaching of truth. Things *as they are, as they were, and as they are to come*, are factual, and facts and truth are synonymous—one and the same thing.

The application of this definition of truth to the responsibilities of the teacher in the Church, makes it incumbent upon him that he stay out of the field of uncertainty and speculation, and scrupulously confine his efforts to the teaching of truth—things *as they are, as they were, and as they are to come*, as applied to the gospel of Jesus Christ.

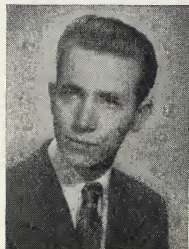
Let us examine the succeeding verse in this same revelation and observe how carefully the Lord points up his definition of truth as recited above:

And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

The more or less than this in the above quotation places specific limitations on that which may be taught as truth within the Church, and serves notice on the teacher of false doctrine that he is proceeding under the influence of "the spirit of that wicked one who was a liar from the beginning."

These scriptures, (D. & C. 93:24-25), *the word of the Lord*, are invaluable

Ward Teaching Is Important



Kenneth Alford

(Excerpts from an address by Kenneth Alford, a priest, before a ward-teaching convention of the Ogden and Ben Lomond stakes.)

WARD TEACHING is important because it takes the gospel into the homes of the people, and helps to create an atmosphere of peace and love in the home where it is needed. It has been said that no nation rises above the level of its homes. This being true, we, as ward teachers, perform a service to our country as well as to the Church when we do our duty.

Ward teaching is important because the Lord and the Church leaders have instructed us to do it.

The Lord has instructed us:

And as all have not faith, seek ye diligently and teach one another words of

able as guides to those called to teach in the Church.

The twenty-fourth verse is a pointed statement defining truth, and constitutes an infallible yardstick by which we may measure the truth or the error of everything we teach. Put the Lord's definition to the test and teach only that which stands firm and immovable under its searching powers.

Observe carefully the remarkable twenty-fifth verse; it brings into sharp focus the definition of truth in verse twenty-four, and in the same referential language, describes the direct opposite of truth.

If we had no other outline of our responsibilities as teachers of truth in the Church than *the word of the Lord*, the subject of this lesson, we would be left without a single defense, or even excuse, for the teaching of anything which is not the truth—L. A. P.

wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D. & C. 88:118.)

When we visit the families in our districts we live up to this admonition.

President Joseph F. Smith once said:

I don't know of any duty that is more sacred, or more necessary, if it is carried out as it should be, than the duties of the teachers who visit the homes of the people, who pray with them, who admonish them to virtue and honor, to unity, to love, and to faith in and fidelity to the cause of Zion: who strive to settle uncertainties in the minds of the people and bring them to the standard of the knowledge that they should possess in the gospel of Jesus Christ. (Gospel Doctrine, 1939 ed., 189.)

Ward teaching is important because it brings a twofold blessing: (1) it brings a blessing to the members of the ward who receive the teachers and listen to their message; (2) it brings a blessing to the teachers. The joy that comes to the teachers is very beautifully expressed in the following words:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me, into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (D. & C. 18:15-16.)

Challenging Records



Arell Christensen



Kay Don Christensen

In addition to the above records, Arell is a ward teacher and assistant organist in Sunday School, while Kay Don is organist for the ward priesthood meeting.

Both brothers, Arell, a priest, and Kay Don, a teacher, Preston Sixth Ward, Franklin (Idaho) Stake, have just completed two years with a perfect attendance record at priesthood meeting, sacrament meeting, Sunday School, and Y.M.M.I.A. Both young men are full tithepayers and carefully observe the Word of Wisdom.

Bishoprie's Pages

Edited by Lee A. Palmer

Training Chorus Leaders

CONSIDERABLE effort is being put forth by the music staff of the Presiding Bishop's Office in preparing outlines and supplemental material for the music department within the Aaronic Priesthood department of the stake priesthood leadership meeting. The information in these outlines is pertinent to the work of stake and ward Aaronic Priesthood choristers and organists and will be helpful with the problems of chorus organization, maintenance, and the care and training of boys' voices.

Looking to the Aaronic Priesthood music leadership needs of the future, we suggest that bishops select at least two young men, in addition to the leader already appointed to conduct the boys' chorus, who show promise of leadership ability in music, to attend these monthly departmental meetings. After a period of training, these prospective chorists may be made assistants to the present Aaronic Priesthood chorister.

There is abundant evidence that wards are in need of music leaders who are conversant with the peculiarities of boys' voices. The Aaronic Priesthood music program will be successful insofar as chorus leaders understand the "whys" and "wherefores" of boys' voices. We are doing all we can to provide the necessary instructions. We recommend, therefore, that advantage be taken of the lessons being taught in the special music department within the Aaronic Priesthood department of the stake priesthood leadership meeting and that ample music leaders be trained through this medium to conduct boys' choruses.

Questions and Answers

Question: Are records of non-member girls enroled in the program to be used when figuring percentage records for the Standard Group Award?

Answer: No. Non-member girls who so desire may be officially enroled in the program for Latter-day Saint girls. However, their activity records are not to be used when figuring group percentages, looking to achievement of the Standard Group Award. The records of non-member girls are to be considered only for achievement of the Individual Certificate of Award.

Question: On fast day, may a girl receive credit who attends Sunday

L.D.S. Girls

Tithing—a Standing Law

THROUGH the Prophet Joseph Smith, the Lord instructed the members of the Church that the principle of tithing is "a standing law unto them forever. . . ." (D. & C. 119:4.)

An injunction followed, as set forth in verses 6 and 7 of the same section:

And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

And this shall be an ensample unto all the stakes of Zion. Even so. Amen.

The Presiding Bishopric urge that additional opportunities be provided for the young people of the Church to better learn, understand, and practise the law of tithing which is a vitally important part of the restored gospel.

Boys and girls enrolled in the youth programs of the Church should frequently be given the assignment to speak upon the subject of tithing, thus bringing a knowledge of its importance to themselves and to others who participate in the meetings of the Church.

It is our feeling that if the law of tithing were more frequently and openly discussed by and among the young people of the Church, they would take advantage of their opportunity to abide by the "standing law," that the "land of Zion" may be sanctified to all who assist in its redemption.

evening meeting in place of attending the testimony meeting where the sacrament is administered?

Answer: No.

Question: When is a ward committee for L.D.S. girls considered organized as suggested?

Answer: When the bishop feels that he has sufficient workers to follow through on the program as outlined by the Presiding Bishopric. Thus in a small ward or branch, the chairman, or the chairman and her assistants may also serve in the capacity of advisers because of so few available workers. This duplication in responsibilities would not be necessary in an average or large ward.

The Woman I Want to Be



BETTY LAWRENCE

(Written by Evelyn Tate and Beth Barton, and read by Betty Lawrence before a sacrament meeting devoted to youth, Grantsville Second Ward, Grantsville (Utah) Stake.)

I WANT to be the kind of woman people are proud to be seen with, a person people can get along with.

I want to be the kind of woman others can trust and confide in without fear of everyone knowing of their little secrets or grievances; one whom people can consult for help, advice, or spiritual aid; one who can comfort the sick and the grieving.

I want to be the kind of woman children like; one to whom they will show their new toy, new dress, or new shoes; one who is interested enough in them to listen to boasts about some wonderful thing they have accomplished.

I want to be the kind of woman my friends will appreciate. I want my parents to be proud of me when they say, "This young lady is our daughter."

I want to be the type of woman men will be proud to date knowing that they can have a lot of fun that is good and clean and honest.

At the side of every successful man there generally stands a good woman, the type of woman who encourages him to attain higher goals, who applauds him when he is up, and comforts and gives him that little pat on the back when he is down.

I want to be the kind of woman who will be able to manage her home and family successfully, beautifully, and prayerfully. I want to be a woman who is beautiful inside, one who is God-fearing, one who gets the most out of life. I want to progress spiritually, mentally, and physically. I want to be a strong pillar in the Church, an ideal wife, and a perfect mother. That's the kind of woman I want to be.

(Continued from page 166)

Dr. Irving Fisher of Yale University, co-author of *How to Live*—a book on health, recognized as authoritative and which has passed through many editions—said on one occasion:

The evidence now exists sufficient to show that no one who smokes can achieve the best of which he or she is capable, whether this be a foot race, a prize fight, a golf game, tightrope walking, a rifle score, bombing the Reich, writing, speaking, singing, acting, performing on a violin, piano, typewriting, attainment of health, strength, endurance, working power, beauty, glamor, or any other excellence on which men and women set their hearts.

Athletes know this. It is time that all those ambitious to succeed in other lines of work should learn it also.

A factual story is authoritatively told of a cigaret-smoking boy, employed by a printing house, who often had to climb several flights of stairs in the course of his work. Many times before he reached the top, he would find himself breathless, panting for air, with his heart beating furiously and his body trembling. The cigaret poison in his system had reached his heart. His employer said to him, "No boy nowadays when business is so strongly competitive can afford to saddle him-

NO-LIQUOR-TOBACCO COLUMN

self with any destructive habit. It is like trying to swim with a stone tied to one's neck, race with a ball and chain at one's heel. A successful boy must be strong and healthy, and the tobacco-drenched boy is never that."

Relative to the brain and mental powers, a story is told of a little newsboy when tempted by his companions to smoke and ridiculed when he would not join them in this vice replied, "Do you think I am going to burn my brains out just because you do?" The facts show that relatively few boys who smoke do excellent work in school. Dr. O'Shea, a professor at the University of Wisconsin, using scientific methods in the study of 950 school boys, smokers and non-smokers, found a close connection between low mentality, physical weakness, moral delinquency, and cigaret smoking.

Dr. Charles W. Eliot, late president of Harvard University, once gave this advice to his freshman class:

My dear freshmen, I want you to remember that tobacco in any form destroys the brain and you have none to spare.

In the *Literary Digest* of August 8, 1914, is the remarkable statement that

in fifty years at Harvard University not one tobacco user had stood at the head of his class, though five out of six Harvard students used tobacco.

The evidence is overwhelming to sustain the fact that tobacco is not good for man. Yes, it is smart for everyone, especially boys and girls, not to smoke.

Yet a friend reports an article in a recent number of *Printers' Ink*, a trade magazine, which calls attention to what a consultant for the tobacco industry pointed out, after saying that 4.6 percent more cigarets were produced in 1948 than in 1947, when he said,

There is considerable room for growth of the cigaret habit in rural districts, particularly in the Middle and far Western states. Women especially in these areas have only recently begun to smoke to any appreciable extent. While reliable statistics are not available for a definite comparison, the per capita consumption among women is still considerably less in this country than in England and certain Continental countries.

It surely is true that in the last days conspiring men use every feasible device to promote the consumption of alcohol, tobacco, and other injurious narcotics.

(Concluded on page 172)

(Concluded from page 133)

MISSIONARIES ENTERING THE MISSIONARY HOME DECEMBER 6, AND DEPARTING DECEMBER 15, 1948

Reading from left to right, first row: Max N. Jensen, Kenneth N. Rommell, Wayne H. Meyers, Kimbar Christensen, Richard L. Ashby, Kent M. Nealey, Andrew LaMar King.

Second row: Nettie Jane Huntington, Eva Lull Carr, Lillian E. Haynes, Essie C. Gardner, Don B. Colton, director; Mozie H. Ludlow, Lorna H. Hale, Ada Owen, Ramona H. Barker.

Third row: LaRue Williams, Elizabeth Ann Elligen, Anna Louise Crauter, Frederick Gordon Luckau, David J. Carruth, Clara R. Jones, Ruth Redd, Amy Morie Cull, Ruth Siebach, Tom Chappell.

Fourth row: Barbara Hall, Donald E. Law, Betty Hansen, Ila Workman, Arlon Hillier, Allene Perry, Reg David Kirby, E. L. Abbott, Josephine Abbott, M. Iona Larrabee, Earl A. Lloyd.

Fifth row: Charles A. Boren, Kenneth G. Schiefer, J. Doll Lee, Harold G. Muhlstein, Neil D. Bingham, Walden M. Hyer, Garth S. Pincack, Reid D. Bench, Kim O. Johnson, E. Lenora Jones, F. P. Jones, Venita Casson.

THE CHURCH MOVES ON

Sixth row: Glenn L. Farmer, Aletha Shakespeare, Beth Partridge, Lincoln Dale Hanks, Frank Blair, Wayne Walker, Ivy C. Anderson, Walter Anderson, Ross D. Wilson, Russell W. Harkness, Keith H. Anderson, William Robert Thornley.

Seventh row: Walter Perry Hurst, Leon White, Carl W. Bingham, Brigham Reed Bingham, William Ralph Hoover, Dick M. Bassett, Albert R. Carroll, Marvin Hill, LaVerne Clinger, Norma Metcalf, Vivian J. Griffin, Wilbur E. Moulton.

Eighth row: Ray C. Jenks, Rulon Dale Jensen, James A. Davidson, Melvin L. Nash, Seth B. Thompson, Charles L. Query, Virgil C. Ralphs, Foss B. Sessions, James N. Ward, Ted W. Jolley, Howard J. Moody.

Ninth row: Berk A. Galloway, Fred J. Anderson, Charles C. Parker, Joseph C. Felix, Newell J. Moulton, Gordon Y. McIntosh, Darrell George Miller, Hugh M. Lyman, Jr., Gordon Y. Crowther, Peter D. LeFevre, Joseph H. Bowcutt, Norman V. Carr.

Tenth row: Donald Roger Curtis, Robert Max Brough, M. Dale Johnson, Jack M. Mossan, Lawrence J. Brown, Glyn Redford, Charli S. Solomon, Leon P. Johnson, Stanley Stott, Floren S. Preece.

Eleventh row: Bruce S. Fugel, Thomas Y. James, Roy L. Olsen, Ray R. Olsen, David Cecil Kingham,

Allen J. Brady, Glen T. Walker, Grant Erickson, E. Jay Durrant, Donald Hill.

Twelfth row: Lowell Lyman, George Zinie, William Jack Worlton, Henry Clark, David Phillips, Evan E. Godfrey, Floyd Edwards, Thorol William Lefley, Dwaine A. Nel.

Thirteenth row: Clair Woodward, Theron B. Gombles, Jack Erickson, Dean R. Romrell, Richard Weed, David G. Larson, Rulon W. Draper, LeRoy M. Kropf, Alvin Kay Lechtenberg, Edgar Clyde Richardson, Orlando D. Heaton.

Fourteenth row: Milton E. Fuller, Boyd L. Ansen, Grant S. How, H. Hews Pittbank, Grant E. Jensen, Neil H. Barrus, Merl M. Thurgood, Ferrel S. Gallely, Jonathan Mac Chamberlain, Hugh Isom Gates, Herbert J. Hinds.

Fifteenth row: Alma A. Willey, Pane N. Davis, John W. Tannet, Charles C. Frankberg, Philip E. Elligen, Max G. Wartin, Glenn W. McMurray, Robert G. Wiley.

Sixteenth row: Owen L. Fullmer, Charles L. Wellington, Alfred J. Lowe, W. R. Harber, S. O. Jackson, Alfred Nelson.

Seventeenth row: Melvin Bliss Fullmer, Keith T. Dalton, Austin M. Gerber, Huston D. Jenkins, Paul O. Davis.



M. I. A. ACTIVITIES IN PICTURE

Top to bottom, left to right:
 Junior Girls of Winslow Ward, Snowflake Stake, held their Rose Membership ceremony for the first time, with one hundred percent attendance.

The Honor Bee graduating class of Alhambra Ward, Pasadena Stake, had one hundred percent participation. However, one of the girls Elizabeth Stringham, did not appear in the photograph.

Nibley Ward, Hyrum Stake, Honor Bees, the first to have completed the work in the Nibley Ward.

Six Gleaners who were awarded their Golden

Gleaner pins at the Long Beach Stake quarterly conference last fall and their leader.

A group of Honor Bees from the Twenty-second Ward, Salt Lake Stake, received their diplomas. They had one hundred percent participation, and all graduated from the same ward.

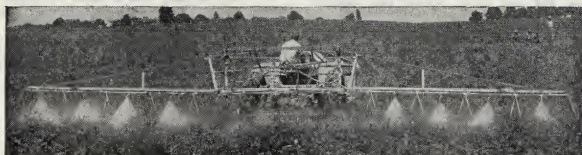
Boys' Junior Choir from Park View Ward, Long Beach Stake, California. Sister Tess Francone (inset at left), took these young men to develop an interest in Church activity until they could enter the Priesthood and Mutual groups. Their outstanding

number was a minstrel song and dance routine "Kentucky Babe" with which they won much recognition. Lala Beckstrand was accompanist (inset, right). The unofficial Guam Stake is one of the smallest groups in the Church, some forty members and guests. The group are seen dancing "Circle Round" in one of the Mutual dances.

Graduation class of Honor Bee Hive girls, South Sanpete Stake. The girls had an outstanding record with one hundred percent participation. Sister Elva A. Christiansen is stake Bookkeeper and received a certificate from the general board for her services.



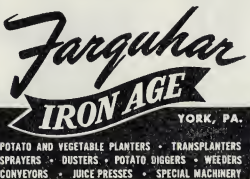
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No-Liquor-Tobacco Column

(Concluded from page 170)

Wake Up and Watch

Legislatures in many states are now in session. Bills have been introduced that, if laws, would result in more drinking, more gambling, more corruption and debauchery, a further lowering of public and private morals and of deplorable conditions generally. The situation demands that all decent people wake up and do something—whatever is necessary—to defeat these bills. Legislatures are more or less responsive to pressure—to what seems to be the will of the people. But schemers with axes to grind are experienced and very much alert to ways and means of making it appear that they represent the people and are deeply concerned with their welfare. Thus these plotters—wolves in sheep's clothing—all too often succeed primarily because the decent people were sleepy or asleep. May it be said that such things will not happen this year.

All loyal, patriotic citizens want good laws and their effective enforcement—those that will promote the best interests of all the people. They want honesty, fairness, economy, efficiency in government, in business, and in human relations. They believe that the interests of all the people are paramount to the selfish interests of any group or section of the people. But they know that integrity, morality, capability, and unselfishness are necessary qualities for those who would successfully make, direct, manage, and operate government, business and human relations in harmony with the spirit and ideals of a free America. Let the public be awake and alerted to what is going on in all matters that affect the peace, happiness, and prosperity of all the people. Selfishness and sin must be minimized, if not eliminated.

Drinking, Smoking, and Ideas

(Concluded from page 156)

As we talked far into the night I discovered that my greatest asset in the eyes of this man was the fact I did not drink. He had twice before started a series of syndicated drawings, then something happened. The two previous artists, he explained, thought more of drink than of their obligations and did not produce the required material on schedule; therefore, the scheme collapsed with considerable loss to him.

That's why he made long trips out of Chicago in an effort to locate above all else a commercial artist who did not drink.

Does one have to drink to create ideas? I say no—**emphatically NO!**

THE IMPROVEMENT ERA

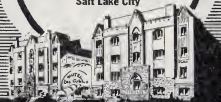
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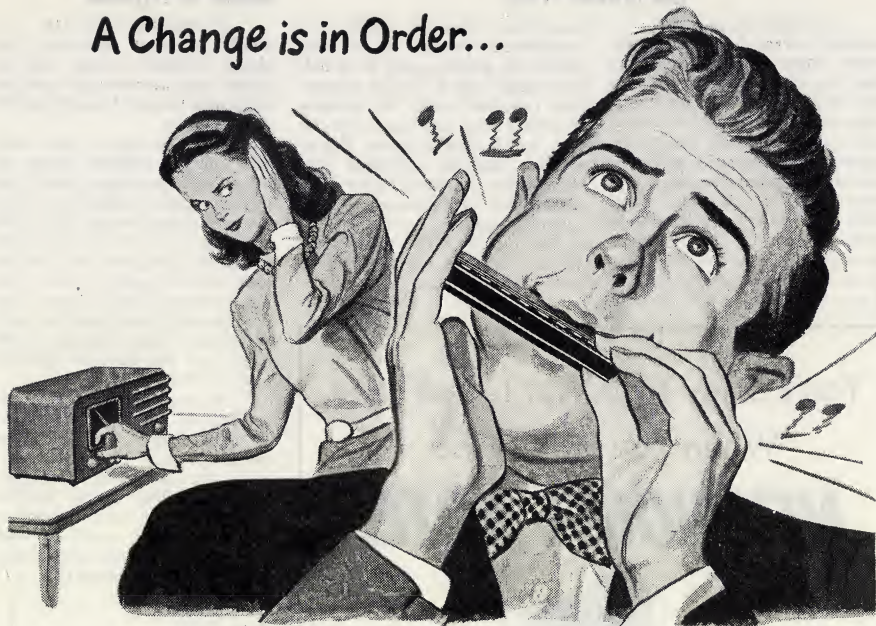
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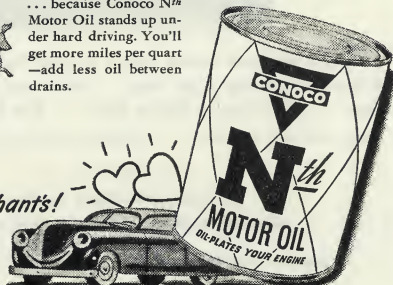
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THE SPOKEN WORD

(Concluded from page 158)

important—even if it isn't right, because there is some reason for what they think. And if we know what they think, it may help us to understand them. And if we understand them, it may help them to understand us. Everyone's opinion is relatively important because it represents part of what the world thinks, and what the world thinks affects all of us. Of course, there is the extreme of being slavishly sensitive to the opinions of others, which no man can afford to be. No self-

respecting individual would ever compromise a principle for the good opinion of anyone—and if he did, he wouldn't get it. To be respectfully concerned about the opinions of others does not mean that we must *accept* their opinions. But as to that stubborn individual who bluntly says he doesn't care what others think—even though we may admire his courage, we are appalled at his stupidity. The chances are that he does care. But whether he does or not, he should.

—January 30, 1949.

Mission to Polynesia

(Continued from page 144)

months of rough treatment from Master William Worth, and no threats were necessary to make him do his best to carry through his part of the bargain.

It was a moonless night when three natives paddled across the lagoon in an outrigger canoe, and drew alongside the *Rambler*. And it was with mixed feelings that Addison passed the two sea bags containing his gear, over the rail and down into the uplifted hands of the brown-skinned Polynesians. Then he followed, bidding what he hoped would be a final good-bye to the vessel that had been his unhappy home for five months.

As the canoe pushed off from the ship and the natives paddled across the quiet lagoon toward a dark, strange, tropical isle on the other side of the world from Winchester, New Hampshire, young Addison Pratt wondered what experiences lay ahead of him, and if he would ever see his home and family again.

(To be continued)

Deep Roots

(Continued from page 130)

firm—a bulwark against the elements.

Deep roots! Fortunate indeed is the person who, like the tree, can draw from inner sources the needed strength to live his life undismayed by the forces that would seek to thwart and destroy it!

It seems that lately there has been unleashed in people a great spirit of restlessness, a desire to be constantly "on the go," to be ever seeking something new and different. It is no wonder that some children are growing up with no sense of security, no stability, no feeling of "belonging." Their roots are growing in shallow soil.

As we grow up, there is a richness and strength that comes with the remembrance of familiar things—a certain house on a certain street, a path where familiar feet have walked, the hills of home, the moonlight on the temple spires. These are the things that do not change—the things we turn to when we feel the need for peace of spirit, for strength to meet the exacting demands of life.

But the greatest strength that comes as life unfolds its pattern is the strength of an uncompromising faith in our religion. Parents can give their children no greater heritage than that of a home wherein the ideals of our Church

(Concluded on page 176)

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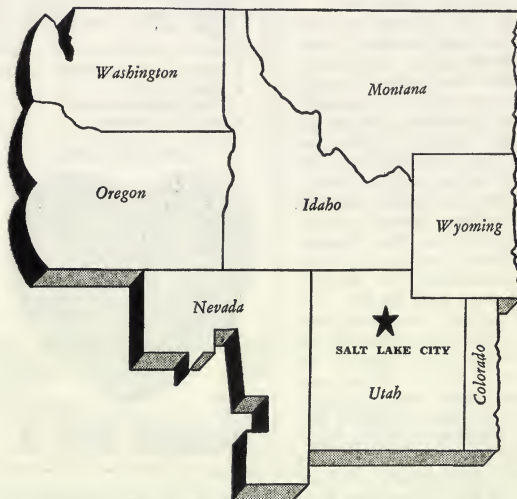
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Deep Roots

(Concluded from page 174)

are lived and taught. No matter where the road of life takes us, that kind of home will be the greatest stabilizing force in our lives.

There will always be those among us who will seek to destroy our faith, who will scorn, who will deride, who will doubt. But we must put our faith in tested traditions, solid standards, and firm foundations, unchanging and constant! So it should be with our faith in God.

Then let the winds of confusion roar. Let the waves of doubt beat. Let the storms of worldliness assail. On this our fathers built. The roots are deep, and all is well.

Proclamation of the Twelve Apostles

(Continued from page 149)

MOST of the members of the Twelve Apostles were on missions in distant places. Transportation facilities were poor; it would take time for them to assemble. There were those who asserted authority and wished to take the Prophet's place of leadership. This only added to the people's dismay. One by one the Twelve returned and assumed their rightful position and responsibilities. The Prophet had conferred upon them all the keys of apostleship, the identical keys that were held by him; the mantle of authority was upon them; they knew that the kingdom set up in this dispensation, "never to be taken away or given to another people" rested upon their shoulders, just as the kingdom of Christ's dispensation had fallen upon the Apostles of old. To lead the people was now the responsibility of the Twelve, and they did not shirk from it.

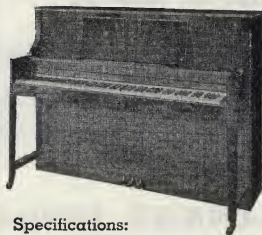
The Twelve went about their task of integrating the faithful, of planning for the inevitable move, of giving spiritual and temporal comfort and direction to their flock. Their success was a Herculean attainment.

The righteous exercise of authority of the Holy Priesthood had accomplished God's purposes. In their assumption of responsibility and with their forthrightness and fortitude, the Church was again strong, and the kingdom would be

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carried forward. A new headquarters must be established in the "tops of the mountains," in fulfillment of prophecy. There was no wavering or faltering among them; they went to work with a will. The vision and objectives of the Twelve were clear; the kingdom would not fail; and the Lord's purposes for his people would be fulfilled. That they wrought well is today evident on every hand. The strength and in-

fluence of the Church is conclusive evidence of the stability of those twelve men, and that they received inspiration and revelation to aid them in the discharge of their great responsibilities.

"Actions always speak louder than words," but words declare men's attitudes and aims. In 1845, in a time of great stress and strain, the Twelve Apostles promulgated their proclamation to the whole

world. No more fervent and forceful statement has ever been issued in the Church. It explicitly stated their attitudes and aims and their fearlessness. As we now look back on the accomplishments these Apostles made under such great and challenging difficulties, we know that these words flowed from burning and living testimonies of the divinity of this work and that they were favored with divine guidance.

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THE FORT ON THE FIRING LINE

(Continued from page 154)

camps in all the long months of winter and hardship on the road; no one had been seriously sick, though two babies had been born near the river, both of them to live and thrive as real children of the desert. Yet the company had no more than stopped at what was to become Bluff when death claimed old Roswell Stevens, a veteran of the Mormon Battalion. There was no lumber within a hundred miles, so from his old wagonbox, scarred and worn, they made a coffin and selected a place for a cemetery.

This ready resourcefulness of theirs to meet perplexing situations was taxed by the need of many things. Where should they begin? The task lay shapeless and endless all around them.

The Indians from all around, many of the Navajos clad in nothing but a G string, came with fawning smiles and curious eyes to carry away everything on which they could lay their sly hands.

The Navajo or Piute not skilled in the essential art of theft, was regarded by his people as slow and stupid. The loss of shoes, knives and forks, dishes, clothing, ropes, axes, or any of the limited supplies and utensils carried away from the camps, amounted to little as compared with the disappearance of teams, cattle, and the dear old cow on which the children depended for their most precious item of food.

THE people met under a giant cottonwood known and loved for thirty years as "The Old Swing Tree." They organized a Sunday School; they divided the land; they took stock of their most urgent obligations and assigned to each man the part he was to take.

One of the first indispensables was flour; it would have to be brought at once from Escalante, the point to which they had ordered it delivered the previous fall, the flour of which they were so sorely in need at Hole-in-the-Rock. It was dismally more than two hundred miles to Escalante, but over that unparalleled country, and over that insufferable road, the difficulty and the time involved in covering the two hundred miles with a pony team and an old-time wagon, made Escalante

more distant from Bluff than London is distant today from Salt Lake City. Persuading four horses to scramble in any kind of order up through that chute at Hole-in-the-Rock and at the same time to drag an empty wagon behind them, was a feat of fine engineering for the crack teamsters of 1880.

Just how far these new San Juaners had moved away from all the rest of creation was to be impressed upon them by a weary string of unforgettable experiences. It was to become clear to them that Bluff was one of the most remote communities of civilized men in the United States. A few ranchers on Mancos Creek in Colorado were their nearest white neighbors.

Somewhere in the mountains distantly beyond Mancos was a military post, the nearest of its kind from which help could be called in case of trouble. Yet within rifle range across the river from Bluff was the Navajo reservation with its fifteen thousand or more impoverished savages, eking a scanty living from the sterile sandhills, or stealing it from the outside. To the east and north and west of Bluff roamed the surly Piuets with crisp contempt for white man's law, and for all other law.

And then there were those ubiquitous evil birds of passage flying singly or in pairs from the reach of the law in their own country to hide in and make this wilderness a perilous place for life and property. San Juan, one of the most faraway, and for that reason the safest place in all the west for fugitives from justice, was the popular paradise for bad men from everywhere.

THE little colony, like a lamb in a pack of wolves, struggled to get on its feet and look these evils in the face. It knew that in an hour it could become a blotch of blood and ashes, and that its murderers could be far away in their most secure retreat for weeks or months before the report of their massacre crawled on slow and uncertain feet to some responsible point on the outside, for the outside then, in point of time as we reckon time today, was thousands of miles distant. The colony had to build homes and make fences; it had to plow

at once if it was to raise any garden or produce any feed for livestock that year; and it had to survey and make a ditch to take water from the river. That ditch had to be dug in the sand, the San Juan sand which was to astonish the people with its treachery. But they suspected nothing then, and fell to work as men who have trusted the earth and found it true.

From their regular meetings under the old swing tree, they moved to a roomy bowery made of leafy cottonwood limbs, keeping always carefully organized to make the most of their time. Improvising houses from the crooked, twisted cottonwood logs would have been puzzling enough, even with a few boards for the windows and doors, but with no lumber at all it was a conundrum. So they got out an old whipsaw, dug a pit, and began making green cottonwood lumber. That lumber had to be nailed down solid the minute it came from the saw or it would writhe itself into the shape of a ram's horn.

While some of them toiled on that ditch in the sand like so many ants, others hauled fencing and house-logs, as necessity for many things increased its heavy weight upon them. Some of the already dilapidated wagons sent to Escalante for flour went to pieces in their merciless jolting over the solid rock, and one of them keeled end over end down one of those "slantindicular" surfaces, scattering its precious cargo in a sickening cloud of white dust in the depths below. It was imperative that some of the men leave the work at Bluff to others and hunt jobs of freighting or delivering railroad ties in the distant mountains of Colorado.

And how should they send or receive mail in Bluff? What address should they give, for the luxury of a post office was but a distant possibility? They sent letters with the teams to Escalante, and six weeks later they received mail which had been waiting there since the fall before. When stark need forced some of them to go hunting work in Colorado, they sent letters to be posted at Mancos, and ordered their mail there from the outside, hoping to have it brought in by chance freight teams at irregular intervals.

(To be continued)

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Baptism for the Dead in Ancient Times

(Continued from page 148)

ing of Christ while admitting that they lack the gifts which the Lord promised would surely follow those who had his doctrine. The reason for claiming the knowledge without the power thereof is obvious: tongues and prophecies are not easily come by, while doctrines can be produced to order. But the doctrine without the other gifts is not valid; Irenaeus confounded the Gnostics by showing that they lacked those other gifts while claiming the gnosis—and then he gave himself away by conspicuously failing to produce any convincing evidence for those gifts in his branch of the church.¹²⁹ After him the great Tertullian argued that the lack of spiritual gifts in the main church of his day invalidated the claims of that church to possess divine authority.¹³⁰

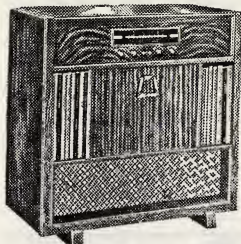
If church members were doubting the resurrection itself even in New Testament times and quite generally in the days of the Apostolic Fathers, is it surprising that the doctrine of salvation for the dead, so closely bound with the economy of the resurrection, should also be a matter of doubt and confusion? Or is it hard to believe that baptism for the dead should soon become a lost doctrine when from early times baptism for the living was a subject of the widest disagreement? The greatest fathers and doctors of the church profess a bewildering variety of opinions as to the proper time, place, manner, authority, subject, validity, durability, efficacy, and scope of the Christian baptism.¹³⁰ One who would ask, therefore, what became of baptism for the dead need only contemplate the doctrinal shambles of baptism for the living to have an answer.

As early as the time of Justin the doctrine of salvation for the dead, though still preached, was a subject of serious uncertainty that can only reflect a general lack of information. When asked whether he really believes in the salvation of all the righteous Jews of the Old Covenant as well as the Christians, Justin states:

I and others are of this opinion. . . . But on the other hand there are many who belong to the pure and pious faith, and are true Christians, who think otherwise.¹³¹

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Where is the uncompromising stand of the early church? A few years later we find both Tertullian and Irenaeus hedging on the question of whether Christ ever visited the spirits in prison—a doctrine repugnant to philosophy.¹⁸⁵ Typical is Irenaeus' statement that though he does not believe it himself, he will not condemn as heretics those who do,¹⁸⁶ and he sounds a sinister note when he observes that in the church "there are some who even try to turn these things into allegories."¹⁸⁴ There was a period of hesitation after this when some versions of the Apostles' Creed contained the phrase, "He descended into hades," or "He descended to the inhabitants of the spirit-world," while others did not, but in time this annoying fragment of antique arcania came to be generally condemned.¹⁸⁵ With Origen and Clement "waver[ing] between the old faith and Plato,"¹⁷⁸⁰ we are well on the way to the medieval church, where we presently arrive with St. Augustine.

(To be concluded)

In the following references "PG" stands for the Greek Patrologia and "PL" for the Latin. Roman numerals designate volumes and Arabic numerals columns.

¹⁸⁵Ignat. Ep. ad Philad. viii.

¹⁸⁶Robert Eisler, *Iteous Basiliscus ou Basiliscus, Die Meistertische Unabklingungsbewegung*, etc. (Heidelberg, 1930) I. xxix-xxiv, 298, 353.

¹⁸⁴Instances in which an actual limitation is placed on the preaching of the gospel are very numerous in the scriptures, e.g., Matthew 7:6-7; 11:14-15, 25-28; 13:11-16; 13:34-36; 19:11; 24:3; Mark 4:9-12; 9:33-34; 11:33; Luke 8:10; 9:36; 9:45; 10:21-23; 12:41; 18:34; 22:67-71; John 1:11-12; 3:11-12; 6:60-66; 8:43-44; 10:24-27; 16:12-18; 16:25; 16:29-30; Acts 10:41; 15:28; 19:2; 20:20; 28:26-27; Romans 6:19; 11:30-34; 1 Corinthians 2:14; 3:1-3; 7:25; 14:2; 14:9-10; 14:22; 15:34; II Corinthians 1:13; 3:3; 12:2-5; Galatians 2:2; Ephesians 3:1-5; Colossians 1:26; I Peter 2:2; II Peter 3:16; II John 12.

^{184a}In this connection should be cited the much-discussed remark of Jesus to the Pharisees (Luke 17:20-21), that the kingdom of God was in their midst, but that it was not for them to see. The word rendered "observation" in the King James version has in all contexts the meaning of an intense, expectant watch, a spying out (*parateresis*)—much stronger than mere observations, so Christ tells the Pharisees that no matter how hard they look (*paratero* always means to look very hard) they will not see the kingdom, which in fact (*id est gar*) is already among them. The word "within" (*entos*) can only be rendered so when used with a singular noun; here it is used with the plural and must of course be read "among" or (literally) "in the midst of." This has often been pointed out by scholars ever since the Renaissance. But the more philosophical and sentimental, if less accurate, King James version is usually preferred as avoiding embarrassing questions of doctrine.

¹⁸⁵II Timothy 6:20

¹⁸⁶First the Apostles themselves should depart ("God hath set forth us the apostles last, as it were appointed to death . . ."), and then would come the wolves, against whom the flock is denied immunity (I Cor. 4:9ff; Acts 20:29-31). God himself sending "a strong delusion" (II Thess. 2:11), the "falling away" of verse 3 shows that this (the fall of the church), since they would not endure sound doctrine, (II Tim. 4:3-4.)


¹⁸⁹I Corinthians 13:8; the King James version correctly preserves the future indicative, the indefinite "whether" (*eite*) implies, "to whatever degree they exist," i.e., it is indefinite; but there is nothing or indefinite about the result clause: "whether their present status these three are to be taken away."

^{189d}verses 9-13. The King James "and now abideth" is very weak in comparison with the Greek *etiam de nunc*, etc., "but for now also, abideth remain . . ."

"These" is the proper subject of the

(Continued on page 182)


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BAPTISM FOR THE DEAD IN ANCIENT TIMES

(Continued from page 181)

verb, which, since the subject is neuter, should be translated in the plural.

¹⁰⁰Eusebius, *Hist. Eccl.* III, 32, 7-8

¹⁰¹Polycarp, *Epist. to the Philipians* c.iii

¹⁰²Clement, *Epist. I ad Corinth.* c.xviii; neither are they under Clement's authority, as the Roman Catholics claim, for we learn in the introduction that this letter is written at the request of the Corinthians, and we know from the other apostolic letters that it was common for bishops to communicate with other congregations than their own if those congregations requested letters. Decisive in this matter is the remark at the end of Sect. xvi of this Epistle: "Your falling out has turned many aside, has plunged many into despair, caused many to vacillate, and brought sorrow to us all, and your disorder (*stasis*) is chronic (*epimonia*).¹⁰³ From this and other sections (iii, xiv, xiv, xiv) it is clear that the evil is far advanced and has been going on for some time; yet it is not until he receives a request from the Corinthians themselves that Clement presumes to give them words of advice, which would not possibly be the case and he the right and duty to intervene in Corinthian affairs. When like crises arose in Rome Polycarp, Bishop of Smyrna, and Irenaeus, Bishop of Lyons, laid down the law to the Roman congregation even more emphatically than Clement spoke to the Corinthians (Iren. *Haeres.* III, 3, 4. PG VII, 851; Eusebius, *Eccl. Hist.* V, 24-28).

¹⁰³Ignatius, *Epist. ad Rom.*, c.iv

¹⁰⁴Ignatius, *Epist. ad Trall.*, c.vi c. ciii: "Shall I . . . reach such a pitch of presumption . . . as to issue commands to you as if I were an Apostle? Here is a man who obviously knows the difference between a bishop and an Apostle; for Ignatius was 'the third Bishop of Antioch after Peter'."

¹⁰⁵A. Neander, *Antignosticus*, Intd.

¹⁰⁶Among Gnostic teachings condemned by Irenaeus and later adopted by the Catholic church are celibacy (PG VII, 675), veneration of images (685-6), allegorical interpretation of the scriptures (802), proof by demonstration (785), appeal to philosophy and use of philosophic terms (750, 754), transubstantiation of water into blood (579), extreme unction (665), use of chrisim (664), vileness of the flesh (683-4), Irresistible Grace (685), the incomprehensibility of God (714). This is not to say that these were all taken over from the Gnostics, but rather from the same source that supplied the Gnostics: the popular teachings of the day.

¹⁰⁷Irenaeus expresses this idea: "Even if the Apostles had possessed hidden mysteries . . . they would certainly have transmitted them to those to whom they committed the churches. . . ." *Contra Haeres.* III, iii, 1 (PG VII, 848). Against this we have the word of those men themselves, given in our preceding paragraph, that they did not share all the knowledge of the Apostles and that they did not pass on what knowledge they did share.

¹⁰⁸Euseb. *Eccl. Hist.* III, 24, 5: Besides Paul "the

other disciples of our Savior were not ignorant of the same things, both the twelve Apostles and the Seventy, and beside them a great many others. Nevertheless out of all the things the Lord did, only Matthew and John have left records, and they only wrote down what they were forced to, according to the report. . . . Three evangelists (the Synoptics) only wrote an account of his doings for one year. . . ."

¹⁰⁹Schmidt, *Gesprache Jesu*, pp. 116-8

¹¹⁰Thus Bishop John of Bristol, *Eccl. Hist.*, p. 145: ". . . the promise of the Holy Spirit, made by Christ to the Church, precludes the possibility of an universal defection from the true faith." Apparently the good bishop is oblivious to the fact that the promise of the spiritual gifts to accompany the Holy Spirit—prophecy, tongues, etc.—precludes the possibility of any modern church possessing it. The fact that the scripture is the sole source of "revelation" in all the synods and councils of the Christian church cancels any claim it might make to being the recipient of the promised Paraclete.

¹¹¹Both Apostles and Apostolic Fathers are careful to point out to the church that even the angels "kept not their first estate." (II Peter 2:4-22; Jude 5-19; I Clement, *Ep. ad Corinth.* c. 39; Ignat. *Ep. ad Smyrna.* c. 6; as a warning that no one is ever out of danger; typical is the statement of II Clement, *Ep. ad Corinth.* c. 4: "For the Lord said, 'Even though ye were gathered together to my very bosom, should you fail to keep my commandments I would cast you away . . .'. The Jews, the covenant people

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who lost the covenant, are repeatedly mentioned as an object lesson to the Christians; thus *Epist. Barnabas* c.1: "Beware lest resting at ease as being God's chosen ones, we fall asleep in our sins. . . . And especially take heed when you observe what marvelous signs and wonders were had among the Jews, in spite of which God deserted them.")

¹⁷⁷As an authoritative statement of this point of view we may cite And Fensholt, "The Development of Christian Institutions and Beliefs," *Harvard Theol. Rev.* X (1917), 114: "The belief in the literal and immediate coming of Christ is the key to the history of the First Age. He discussed the subject at length."

¹⁷⁸1 Peter 1:5-6, 20-4:7, 12, speaks of an immediate end. II Peter 3:9ff. They say "Where is the promise of his coming? . . . all things continue as they were. . . . But, beloved, be not ignorant of this, that one day is with the Lord as a thousand years. . . . The Lord is not slack concerning his promise. . . ."

¹⁷⁹1 John 2:18: ". . . even now there are many antichrists; whereby you know that it is the last time."

¹⁸⁰*Hermas Pastor*, Parables No. 3 & 4. As to Mark 13:34, "the absence of the Lord of the vineyard is the time that must pass until his coming." (*Id.* Sinait. V, 5.)

¹⁸¹In the second Clementine *Epistle* c.5, the Lord tells the Apostles: "Ye shall be as lambs in the midst of wolves." And Peter answered him and said to him, "What then if the wolves shall tear the lambs to pieces?" Jesus said to Peter: "The lambs have no cause after they are dead to fear the wolves; and in like manner fear ye not them that kill you." This passage is typical in its absolute refusal to grant the church the slightest glimmer of hope in the matter of earthly success. Ignatius' entire *Epistle to the Romans* is a document of profoundest pessimism. He takes no comfort in the church and expresses no interest in her future, but wishes only to die; a less helpful attitude could not be imagined, but the saint explains that he is sick of living "among men" and seeks the joy and illumination that comes from the presence of the Lord: "was it living 'among men' to live in the church? and was there no joy or illumination to be enjoyed any longer in the church on this earth? Ignatius answers both questions in the negative."

¹⁸²It is easy looking backward to claim that the blood of the martyrs was meant to guarantee the integrity of the church for all time; but the evidence is exhaustive that the martyrs themselves never thought of their sufferings in such terms. It cannot be too emphatically repeated that the survival of the Christian name, far from proving the survival of the church and the gospel, may be taken as evidence for the very opposite, since the Lord and the Apostles repeatedly pointed out that the "deceiver of the world" would come in Christ's name. All Apostolic writers describe the great danger to the church as coming from within it, and never express the slightest concern about the activities of those outside. That victory of the church over paganism in which the ministry are wont to glory is thus seen to be a hollow victory indeed, since paganism as such presented no danger. Such pagan writings as Cicero's *De Divinatione* are far more devastating to the church upon the old state religion than anything ever produced by a Christian writer.

¹⁸³*Iren.* *Contra Haeres.* II, 2, 4 (VII, 828-9).

¹⁸⁴*Irenaeus, De Pseudocritica* c. 2) (PL II, 1077-8), noting that the power to do miracles and that of forgiving sins have the same source observed, "if the blessed Apostles enjoyed such power it was by a special gift of God, and not by virtue of any special training. . . . Show me then some examples of such power today, and I will concede your right to forgive sins. But if you claim your authority simply by virtue of your office . . . and cannot show the power of Apostles or Prophets, you must be lacking in the authority you claim." On Matthew 9:1: "If the Lord himself took such pains to put his power to the proof, not presuming to forgive sins without the great enough to heal the sick, certainly I may not claim power to forgive sins without at least an equivalent demonstration of divine power."

¹⁸⁵For evidence we refer the reader to the extensive indices of the *Patrologiae*, wherein few subjects are more extensively treated than baptism.

¹⁸⁶*Dialogue with Trypho*, c. 80.

¹⁸⁷Their doubts are discussed by Schmidt, *op. cit.* pp. 519-20.

¹⁸⁸*Iren.*, *op. cit.* V, 32, 1.

¹⁸⁹*Id.*, V, 35, 3.

¹⁹⁰The Aqueiliani, Athanasian, and some Eastern versions of the Apostles' creed contain the phrase, which is further defended by Augustine and (in the late sixth century) by Venetus Fortunatus, according to P. Schaff, *Creeds of Christendom* I, 21; and even the Roman creed adopted the clause, *id.* p. 19. Rufinus (Bishop of Aquileia 410-5 A.D.), interprets the phrase as being simply equivalent to "I was buried" (Comment in *Symbol. Apostol.* PL 21, 356), but then cites a number of Scripture passages which he regards as supporting a literal interpretation.

¹⁹¹*Id.* 365. The Armenian and Acacian versions of the Creed both contained the phrase, "descended to the regions beneath the earth." Socrates, *Hist. Eccl.* II, 37 and II, 41. As late as the twelfth century the anonymous writer of a *Symbolus Apostolicus* Explanation (PL 213, 724) includes the clause and the comment: "He descended to the lower regions that he might liberate the saints who were there by the first penalties (*debita*) of death."

¹⁹²Schmidt, *op. cit.* pp. 525-7; 521, 541. Origen is the first to conclude that no one who lived before Christ can possibly enjoy full salvation, a doctrine in which the persuasion of pagan philosophy is stronger than scripture, I Lib. i *San. Homil.* 2.

THESE TIMES

(Concluded from page 131)
the American Council on Education, *General Education in the Social Studies*; an 1823 edition of *The Works of John Locke*, volume five; Jowett's *The Dialogues of Plato*, volume two; an 1874 printing of John Stuart Mill's *On Liberty* (which contains, incidentally, several pages on "the Mormons"); a *Roger's Thesaurus of English Words and Phrases*, a Webster's *Collegiate Dictionary*, and (under the telephone) the Salt Lake City ("and nearby towns") *Telephone Directory*, December 1948.

WHAT does this add up to? At this moment I am reminded that two inches below the work table's surface, in the drawer, is a communication from the U. S. Treasury entitled, "Form 1040, Treasury Department, Internal Revenue Service, U. S. Individual Income Tax Return for calendar year 1948. . . ." Although the figures to be reported are puny and will fit nicely on a shorter form, if you will kindly permit me, I will work on this particular problem, at the moment, in these times.

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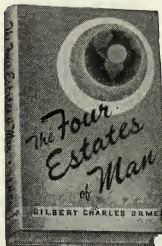


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LET'S TALK IT OVER

(Continued from page 145)

Then why draw close to it? Imagine immorality as an established fact in your own life. Would you not, as the young man who dreamed that he had killed, search every act and thought to see what had led you to that final conclusive act?

Won't you make that search *now*, ahead of serious error? Ask yourself the same questions: "Am I fail-

ing to follow all of the precepts of my church?" "Am I failing to treat my friends unselfishly?" "Am I lacking in self-control?" "Where am I headed?" And then add to these, "Am I a victim of fashion?"

Young men often laugh at girls because they follow the fashion. Bob thinks it highly amusing that Mary wore short skirts and long hair two years ago but long skirts and short hair this year. He thinks

it is incomprehensible that she adopts the latest madness in finger-nail polish even though she admits that she doesn't like it. I wonder if he is aware how closely he follows the fashions in dating and whether he knows where they are leading him? For dating customs though changing more slowly than those of dress are still a fashion and a very powerful fashion. You may have thought along these lines yourself many times. If you grew up in a wholesome home, in the middle of a brisk, affectionate family, you undoubtedly have had serious misgivings about snuggling up so possessively to the very nice girl you were dating. But you didn't want to be considered a "standoff"—so on with the fun! Well, son, you're a witless victim of one of the most powerful and all-pervading fashions in the world. The movie "clinches" have given you ideas. The magazines have done their part. You can scarcely pick up a popular magazine without finding several—sometimes many—pictures of young men like you and young girls like yours in tender embrace. The copy with the pictures implies that this situation is highly desirable and is brought about because you use certain tooth-pastes and cosmetics. I don't know whether those who write and draw such "tripe" are young or old. I don't know whether they actually believe as they write and picture or whether they are dishonest even with themselves, but of one thing I feel sure—they are completely stupid. Don't you be!

There is one thing you can safely take for granted. The world is full of affectionate people. It is natural to love and to be loved. You don't have to do any practising. When the right time comes, you will be equal to the occasion. All you will need to practise is consideration and unselfishness. It is foolish to experiment further.

Yet a good many young people do go around exhibiting their prowess. I know several very fine young men and girls—honest, temperate, high purposed—who nevertheless seem to think nothing of letting themselves get into a heavy petting situation—simply because it's "being done," and they want to

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"belong." Please snap out of it—fast. It may not end in the particular nightmare that could be its finish, but it certainly is traveling right down that road, and don't let anyone deceive you on your directions.

SOME DAY—tomorrow, next year, surely sometime—the girl or man of your dreams is coming—clean, breath-takingly wonderful. You will want to take him or her as your mate, honestly believing that in some degree you deserve your happiness—knowing that you have the priceless gift of chastity to offer. See that you have it. To be without it is to be without faith, without understanding of life's basic principles.

The generation of your parents had its troubles and temptations, too—you can be sure of that. But fashions in temptations change. Satan is too smart and adroit to let the grass grow under his feet. He isn't going to face you with exactly the same situations which have confronted any other generation. He uses changing fashions and circumstances to deceive and beguile you. But he cannot touch basic principles, and he knows it. He can outwit you only if you let these basics slip out of your hold. Petting loosens your grasp of these fundamental principles. It may never go far enough to bring you to deep sorrow, but at best it will warp your judgment, confuse your emotions, and make you completely uncertain about love and life. If you, Margie, kiss several young men, they will all come to seem much the same to you, and even the one you marry will occasionally become mixed in your dreams with the others—according to the confessions of some of the most frank of my friends. It reminds me a little of sampling perfume. Whiff enough varieties, and you will soon need a deep breath of fresh air to clear your sense of discrimination.

I don't know too much about divorce, but I do know that it is growing alarmingly, and I suspect that some of its growth is due to emotional immaturity—the immaturity found in marriages precipitated by all this false stimulation—stimulation which can be as deadly as alcohol.

You are a frank and honest generation. Even a few of you who determine to meet this problem with

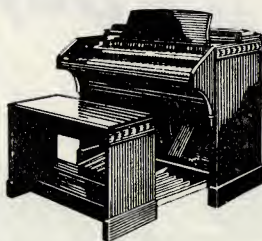
sanity can change a fashion. All you need is faith, repentance, determination, and a sense of humor. These four can work as your ways and means committee. They can help you work out acceptable techniques of friendship and courtship. They can help you meet your situations with a light but sincere touch.

I and thousands like me will be watching and praying. We believe in you—truly we do. But I cannot help remembering Joanne who said, "What shall I do? I have gone too

far, and I can hardly bear it. Where are my dreams?" And I am thinking of the young man and his nightmare of what the French call *fait accompli*—the thing done!

Dreams are wonderful. They promise bliss in this life and joy everlasting, but one step over the line, and they can turn into the most hideous of nightmares. Only this time the nightmares are real—you don't wake up. This is one of your greatest privileges and obligations—to protect those dreams.

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THE HARD WAY

(Continued from page 141)

"Oh, I couldn't, ma'am," she protested.

"Of course you could." However, I did not say more. I was dumbfounded when on the following Saturday she announced, "I've decided to play in the recital, if you really think I could."

"I'm so glad," I said. "Would you like to play your minuet?"

"Pretty piece, ain't it? I'd like to play that," she said.

The night of the recital, Mrs. Curtis was the first to arrive. Jim sat in the front row with Mr. Curtis, a nice looking fellow, scrubbed so that he almost lost his outdoors worker's tan.

July was first on the program, and her playing of a Bach fugue transcribed for piano was superb.

Kenneth Brown gave a fine interpretation of the inevitable c# minor Prelude by Rachmaninov, and Sally Hughes did well on the first movement from Beethoven's Moonlight Sonata.

Then it was Mrs. Curtis' turn, and I was nervous. But there was no trace of nervousness about her as she stepped to the piano, bowed primly, sat down, and played the simple minuet.

The audience sensed it was listening to the playing of a woman who worked and sacrificed for her lessons. The applause was loud and long. Jim clapped not quite politely, and Mr. Curtis blew his nose.

No, Mrs. Curtis did not become a concert pianist. She studied two years more, and still practises. She visits me now and then, and sometimes I go to her place.

I wish I had more pupils like Mrs. Curtis.

M.I.A. Notes

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stance, there could be no drinking or smoking, no vulgar language, no card-playing. All objectionable features must be deleted from any plays used by the M.I.A.

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Enclose 15c for each play or volume you desire. This will entitle you to keep the book two weeks. If you desire it for another two weeks, it may be renewed for an additional 15c. Remember, *do not write to the M.I.A. offices*. Write directly to the University of Utah.

The Problem of International Warfare

(Continued from page 140)

war. It is therefore important to understand the limitations as well as the possibilities of the United Nations. The charter of the United Nations is a treaty. The charter provides more than permanent conferences, more than a central home for the technical international organizations that have sprung up since 1815. For example, the Assembly is a world center for political discussion. It is not a world legislature. But as a world center for political discussion it is an instrument for achieving consensus. As such, with the rest of the machinery, it was devised to maintain an alliance against Germany and Japan. Yet, it is not used for this purpose, but to try to maintain agreement between the Americans and Soviets! The Assembly, if nothing else, if no agreements were ever made (and there are many), outlines the current state of disagreement. To know the status of disagreement at least gives the politicians and people of the world a sense of objectives, of things to be accomplished, of the ground to be covered. This is the essence of reducing international relationships to manageable proportions. The Assembly of the United Nations is a potentially great achievement.

The Security Council, the Secretariat, the International Court of Justice, are all devices for getting to work on the problems coming to them directly, or revealed in discussions. They are human institutions.

Surrounding the Assembly and

(Continued on page 188)

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THE PROBLEM OF INTERNATIONAL WARFARE

(Continued from page 187)

the "political" organs of the UN are over twenty specialized commissions and agencies, such as the Economic and Social Council. *For the first time in human history representatives of mankind as a whole have within grasp the understanding of the human problems that dislocate society.* But what are the facts regarding the world itself? The world crowds in on us, producing war and economic dislocation.

There is a Pearl Harbor or an Ethiopia or a Poland, and we are shocked. What caused it out there? What conditions, political, economic, social, lie behind these events? This is a universe of law, not of chance. The fact-finding scientific instrumentalities of the United Nations and similar undertakings are perhaps the best investment for any one's research dollar in the world today.

What are the prospects of the

UN for achieving world consensus? Without consensus it cannot realize the hopes entrusted to it by many trusting souls.

In the first place global consensus, involving a self-desired status for the geographically and culturally-separated peoples of the modern national states, is a tremendously more difficult problem than consensus for the family, the culturally-unified community, or even a polyglot nation girded about by internal security measures and national power. These four aspects of consensus may be isolated and inspected as part of the problem: (1) communication, (2) agreement, (3) enforcement, (4) adjustment.

1. *Communication.* Nations, like people in the home, must understand each other. This is a problem in communicating ideas, supported by the desire for understanding. To overcome the language barriers imposed on international assemblages, modern science has come to the rescue with the unique electronic devices whereby a Frenchman, an American, and a Mexican can sit with earphones on their heads and hear a Russian speech in their own languages. The Russian delegate will speak in Russian. But the French delegate will hear him in French. This is a technical advantage beyond those developed by the League of Nations. The UN is not satisfied with sitting in meetings as a device for gaining understanding. It has used the device of active field study, with international teams in the field, reporting to their respective international bodies. They are only new-born devices. But their approach is soundly scientific—to get into the field and get the facts; to solve problems in terms of the conditions imposed by the problems; and the work is being approached cooperatively, on a world basis. We have to meet conditions to solve problems.

There is a law, irrevocably decreed in heaven . . . upon which all blessings are predicated. (D. & C. 130:20.)

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can) are continuously at work. The prospects for communication were never better, so far as governmental relations are concerned. UNESCO has a project for wide international exchange of scholars and students, for a worldwide radio network. International communication between peoples leaves much to be desired. The chances for achieving "the germs of this intelligence," as President Taylor said, are with us.

2. *Agreement.* The three-score Soviet vetoes in the Security Council are often cited as an evidence of the failure of the UN. The hundreds of agreements reached on many items are overlooked. The painstaking agreements on small points reached in the Security Council outweigh in proportion, the vetoes, unfortunate as the latter may seem. The veto provision in the Security Council was the price of having such an organization. It was the price of American, as well as of Russian acceptance. The UN does not subtract from the possibility of agreement. It does add something if it only makes bare the degree and areas of disagreement. In doing so, the world has achieved something approaching scientific value. Peace takes practice.

3. *Enforcement.* Enforcement is a vital part of maintaining consensus at home, in the city, or anywhere. Enforcement affects future agreement and adjustment. Spanking and warfare have this in common. The enforcement process is therefore fraught with more consequences than any other element in consensus. It is on the point of agreement on enforcement measures that the charter of the United Nations recognizes the veto power we have been discussing. In this light, the veto power may prevent war, for, if the United Nations is ever forced to take action (or "enforcement measures"), it will amount to war. War is the ultimate enforcement measure provided in the charter. Therefore the remedy may, in many cases, be worse than the original disease. Therefore, the veto power and the voluntary cooperation of all members require a certain respect not often given it. By virtue of its recognition, Westphalia-like, that "the organization is based on the principle of the sovereign equality of all peace loving states," the UN recognizes that any member govern-

ment, at any time, is likely to refuse to enforce a UN recommendation. The enforcement power of the organization, such as it is, then, rests (1) in the member governments; (2) in the governments of the permanent members of the Security Council—France, Great Britain, China, the U.S.S.R., and the U.S.A. If these five governments agree to peaceful enforcement measures, or anything else, it is quite likely that the approval can be well-nigh universal.

If the enforcement measures of the charter were more strict, there

would probably be no organization. Lost, therefore, would be the prior opportunities for communication and agreement and adjustment.

4. *Adjustment.* Nothing is so certain, it seems, as social and political change. The United States Constitution could have become a most rigid instrument. If that had been its history, it would no longer be a factor in American life. Even with the flexible provisions for amendment, for growth through usage and custom, for growth through judicial, congressional, executive, and popu-

(Concluded on page 190)



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The Problem of International Warfare

(Concluded from page 189)

lar interpretation, it yet blew apart in 1861-1865 and had to be put together again by blood and iron. The charter of the United Nations permits formal amendment by two-thirds majority, including the concurrence of the Big Five. But the real hope for adjustment, as in the case of the U. S. Constitution, lies not in the process of formal amendment, but in the slow process of growth and usage. James Bryce paid the U. S. Constitution the compliment of ranking

... above every other written constitution for the intrinsic excellence of its scheme, its adaptation to the circumstances of the people, the simplicity, brevity, and precision of its language, its judicious mixture of definiteness in principle with elasticity in details.²

Much the same can be said for the Charter of the United Nations. What remains to be done is the usage to which the charter is put. This is up to us as much as any others. It will require great wisdom and forbearance. Any belief that the UN itself is a kind of modern political magic has to be discarded. It is not. Its future has to be determined.

As predicted by Moroni to Joseph Smith, September 21, 1823, God's spirit has been poured out on all nations (Joel's prophecy); a prophet has been sent with a saving message for mankind (Acts 3:22-23); an ensign for the nations has been established and the gathering of modern Israel and Judah commenced. (Isaiah 11.) If the last war and the atom bursts which completely oxidize steel pillars do not indicate a "day of burning" (Malachi's prophecy), then something is wrong with ordinary understanding. Lest the "whole earth be utterly wasted at his coming," the priesthood has been revealed. (Moroni's promise and Malachi's prophecy.) I presume that all in favor of having the flames merely rise higher, burn deeper and brighter, can sit and wait for the conflagration. The rest of us had better turn our hearts to our fathers, our children's hearts to us, and so on, in a chain reaction worthy of the method of God:

By kindness, and pure knowledge. . . (D. & C. 121:42.)

²James Bryce, *The American Commonwealth*, 1:24-25 (1891)

This Month With CHURCH PUBLICATIONS

The Relief Society Magazine . . .

THE March issue of *The Relief Society Magazine* features an article by Belle S. Spafford titled, *The Spirit of the Gospel*, which was given at the Relief Society conference. Three other articles should prove of special interest: *The Song of the Lark* by Ivy Williams Stone, *A Young Mother Discovers Relief Society* by Margaret F. Richards—also a conference talk—Hawaii and the Latter-day Saints by Rosannah Cannon Irvine. There are six or seven articles that deal with special features for the home, including one by James M. Kirkham on clean-up. The third prize story is also included in this issue: *Compromise* by Mildred R. Stutz, in addition to the serial *Joanna* by Margery Stewart, and the short stories: *The House of Leaves* by Blanche Sutherland, and *We Are So Busy* by Sylvia Probst Young.

The Instructor . . .

PRESIDENT DAVID O. McKAY, whose heart will always be with the Sunday School writes the guest editorial in *The Instructor* for March. He has titled it "The Potency of Personal Influence." Then follow a biographical sketch of Lorenzo Snow and the regular features of this centennial year for the Sunday Schools in the mountains. The article dealing with regional Sunday Schools this month is on the organizations in southern California. The lesson helps are for the month of May, and a suggested program is outlined for Mother's Day services.

The Children's Friend . . .

THE March *Children's Friend* has some special features which will delight children and parents. A new serial by Dorothy Clapp Robinson, titled *The Ghost of Last Chance*, commences in the March issue. *The Story of Our Missions* by Edith S. Patrick and Jerry Sain is continued. Other stories that will prove stimulating are *The Washout* by Dorothy M. Mead, a story of heroism; *Buster Panther or Gar Fish for Supper* by Rose Leion; *Willie Wind* by Eva Willes Wangsgaard for the little folk. Fun with Music by J. Spencer Cornwall, illustrated by Fred Wolters, Jr., is included. Of special interest to young folk will be the puzzles and games, the arts and crafts, the paint and cut-out pages, and the pet page.

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Your Page AND OURS

"Speak the Speech"

S NORMAN LEE of Brigham City deserves a bouquet for his longtime support of these feeble efforts toward better speech. His latest comment on the "Speak the Speech" for January needs to be passed on to others that they may benefit from his wise comments:

"I recall that Dr. Talmage was in the habit of emphasizing the impropriety of saying 'in the name of Jesus,' leaving off the name 'Christ.' His point was that 'Jesus' is such a common name among the Mexicans—for instance—that it is insufficient in speaking of the Christ. . . .

"Do you ever hear the word 'You' in prayers? People . . . use it once in a while. In fact, they'll mix up the pronouns, saying, 'We thank thee for our blessings and pray that you will continue to bless us,' etc."

The common acceptance of "thou, thee, thy, or thine" in prayers lends a dignity and a reverence to this usage. It sometimes comes with the force of a distinct shock when someone uses the "you" which has come to be associated with the everyday world about us.

Elder Lee also included in this stimulating letter a saying that he coined: "A purist is one whose language has been sterilized." Which statement hits home—since Dr. Widtsoe and Richard L. Evans call me "the purist!" Oh, well. . . .

—M. C. J.

(See "Mission to Polynesia," page 142.)

MRS. NETTIE HUNT RENCHER

MRS. NETTIE HUNT RENCHER, granddaughter of Addison Pratt, and, for many years, caretaker of his journals, was born in Utah, but her home has been Arizona since her parents were called to colonize there in 1878.

Her first position of responsibility in the Church came when she was fourteen—the call to be a Sunday School teacher. From then until now—and she describes herself as having passed "three-quarters of a century of living," she has been active in some capacity in the Church, having served as an officer in every auxiliary of the Church.

Many of her poems have been published in *The Relief Society Magazine*, *Young Woman's Journal*, *Liahona*, and in three anthologies of verse. One achievement of which she may be justly proud is the publication of the title, "Mormondom's First Woman Missionary—Louisa Barnes Pratt."

is the publication of the title, "Mormondom's First Woman Missionary—Louisa Barnes Pratt."

Mrs. Rencher has been active in the Snowflake Stake Mission, having recently accepted her third call. She has served for six years as secretary of that mission, taking special care in recording the genealogy of Indian converts.

JACK SEARS, or "Sketchingly, Jack Sears," as he is known to countless personal friends, is an old friend of THE IMPROVEMENT ERA, his latest contribution being "Drinking, Smoking and Ideas."

Jack Sears has not only been numbered among the great in his professional field but also has been great in qualities of character, in maintaining his personal standards, and in helping many aspiring young people to find their careers and to keep straight in their actions and attitudes.

To tell of him is to tell of a man who has won the respect of great names in his profession—commercial and newspaper art—because he carried with him and practised the ideals of his home, wherever he went with his drawings.

W. A. Ireland, who was at the time cartoonist for *The Columbus Dispatch*, once said, "I take great

ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

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pleasure in saying that I consider Jack Sears the most original cartoonist in America—his source of ideas seems to flow constantly with undiminished volume."

The late Arthur Brisbane, one of the world's widest read columnists wrote: "... I am really very sorry to learn that you think of leaving New York. You know that I like your work and think it improves—because I have steadily bought it."

He was at the University of Utah as instructor in art from 1919 to June 30, 1945, when he retired.

But beginning on page 155, Jack Sears tells part of his own story.

WILLIAM H. REEDER, Jr., "Proclamation of the Apostles," on page 149, is one of the scholars that one naturally turns to when something out of the ordinary is desired on Church history. He was born, reared, and lives in Ogden, Utah. He is a graduate of the old Brigham Young College, Logan, Utah, and in 1910, obtained his LL.B. degree from the University of Pennsylvania, at Philadelphia. He was set apart as president of the New England States Mission on December 12, 1941, and served in that capacity, with headquarters at Cambridge, Massachusetts, until May 1947. Like his wife, Bertha S. Reeder, general president of the Young Women's Mutual Improvement Association of the Church, he is intensely interested in youth and its problems. He has been a member of his district council, Boy Scouts of America, and a board member of the Utah State Deaf and Blind School.



William H. Reeder

HUMOR

Too Late to Mend

Author: "Well, sir, the upshot of it was that it took me ten years to discover that I had absolutely no talent for writing literature."

Friend: "You gave up?"

Author: "Oh, no; by that time I was too famous."

The End

"You've read my last book, haven't you?" asked the author.
"I hope so," groaned the critic.

Rainbow Hue

"Your narrative is too highly colored," remarked the editor, returning the bulky manuscript.

"In what way?" inquired the disappointed author.

"Why," replied the editor, "in the very first chapter you make the old man turn purple with rage, the villain turn green with envy, the hero turn white with anger, the heroine turn red with blushes, and the detective turn blue with cold."

A Good Turn

"My wife used to play the piano a lot, but since the children came she doesn't have time."

"Children are a comfort, aren't they?"



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